

THE SPIRIT OF MISSIONS



HITTING THE OREGON TRAIL

MISSIONARY DISTRICTS AND THEIR BISHOPS

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CONCERNING WILLS

IT is earnestly requested that inquiries be made concerning Wills admitted to probate, whether they contain bequests to this Society, and that information of all such bequests be communicated to the Treasurer without delay. In making bequests for missions it is most important to give the exact title of the Society, thus: **I give, devise, and bequeath to The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.....** If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words, "For the Use of the Society," the words "For Domestic Missions," or "For Foreign Missions," or "For Work Among the Indians," or "For Work Among Colored People," or "For Work in Africa," or "For Work in China," or "For the Department of Religious Education," or "For the Department of Social Service."

THE Spirit of Missions

Vol. LXXXVIII

MARCH 1923

No. 3

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Published monthly by the Domestic and Foreign Missionary Society
of the Protestant Episcopal Church in the United States of America,
281 Fourth Avenue, New York, N. Y.

Entered as second-class matter July 8, 1879, at the Post Office at New York, N. Y.
Under the Act of March 3, 1879.

Acceptance for mailing at special rates of postage provided for in Section 1103,
Act of October 3, 1917, authorized.

Subscription Price: \$1.00 a year in advance. Postage is prepaid in the United States and dependencies. For other countries, including Canada, 25 cents per year should be added.

Changes of Address must reach us by the 15th of the month preceding the issue desired sent to the new address. Both the old and new address should be given.

How to remit: Remittances should be made payable to **THE SPIRIT OF MISSIONS**, preferably by draft on New York, postal order or express order. Ten cents should be added to checks on local banks for collection. In accordance with a growing commercial practice, a receipt will **NOT** be sent except when request is made.

Address all communications to **THE SPIRIT OF MISSIONS**, 281 Fourth Avenue, New York, N. Y.



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Bishop of Eastern Oregon

The Spirit of Missions

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VOL. LXXXVIII

March, 1923

No. 3

A DAY OF INTERCESSION

THE National Council at its last meeting authorized me to make an appeal to all the people of the Church to set apart one day this Lent for special intercession on behalf of the Church's work at home and abroad, and I have chosen the Wednesday after Mid-Lent Sunday, that is March fourteenth, as the day to be observed.

We shall have special prayers in the Chapel of the Church Mission House, beginning with a celebration of the Holy Communion, and Bishop Lloyd and I will make addresses. The service will last until four o'clock in the afternoon and we hope to have representatives of the Woman's Auxiliary and other organizations at one or more of the services.

In a time when the whole world seems to be in the throes of self-distrust and unhappiness and perplexity there is no power of hope, of confidence, of courage but the realization of the Presence of God and the reassurance of His Love in Jesus Christ. He never sleeps. He is never weary. He never fails.

What a wonderful and blessed thing it will be if every member of the Church will say at least one prayer on that day, entering into the Presence and beseeching Our Father to guide, help and inspire the minds and hearts of His children.

So shall we assemble ourselves together, drawing near with true hearts in full assurance of faith, provoking one another to love and to good works, and so much the more as we see the Day (the Day that must come to each one of us) approaching. Heb. x:24.

Reverend Gailor

THE PROGRESS OF THE KINGDOM

AT its last meeting the National Council issued to the Church a statement, found on another page, which is in effect a challenge to give serious attention to a critical situation. The Treasurer reported that the offerings for the general work, received through the diocesan treasurers, were \$444,000 less in 1922 than in 1921 and that when the total income from all sources was compared with the expenditures there was indicated a deficit of about \$400,000 for 1922. It was reported also that the expenditures in 1922 were very much less than the appropriations, and only slightly larger than in 1921. The deficit was accounted for wholly by the shrinkage in offerings. That there was a deficit in 1922, more than wiping out the surplus in 1920 and in 1921, was matter for deep concern, but the realization that on the basis of a possible smaller income in 1923, or even an equal income, there would be another deficit at least as great, presented a situation fairly to be described as critical.

What was to be done? It seemed to the Council that first of all there should be an effort to reduce expenditures. It was determined to cut the 1923 budget in every way possible without serious injury to the work. As the income of 1922 was based upon pledges made in 1921, and as the 1923 budget was approved by the General Convention, the shrinkage in offerings did not constitute a mandate from the Church to actually withdraw missionaries from the field, close mission stations or bring to an end any form of activity which had received the approval of General Convention. Further and more drastic reductions could be made only if the Church, after being apprised of the situation, should unmistakably call for a retreat. A committee of the Council, appointed at the first meeting after the General Convention to investigate expenditures, reported that they had made a thorough investigation of the Departments and recommended reductions aggregating \$237,000. Their recommendations were adopted.

Reduction of Work or Larger Income

But, as the Council says in its statement, "economy alone will not meet the situation." There must be a drastic reduction in the work or an increase in income.

Will the Church for the first time take a definite backward step and abandon the splendid vision which animated the General Convention in adopting its courageous program, or will the Church provide adequate support? There can be no evasion of the issue.

It seems impossible to believe that the Church will order a retreat or even seriously consider doing so. For, while the income for the general work is falling, the total giving of the Church is rising. There never has been a time when the members of the Church were giving as liberally as now. During the last two or three years campaign after campaign for endowments for Church colleges, seminaries, schools, cathedrals and other institutions have been successfully carried on, in which many millions have been raised. In *The Living Church Annual* for 1922 the table of statistics shows that in 1920 the total giving of the Church for all purposes was \$10,481,000 more than in 1919. The same table in the *Annual* for 1923 shows that in 1921 the total giving for all purposes was \$875,000 greater than in 1920. The statistics for 1922 are not yet available but there is good reason to believe that the total giving in 1922 was greater than ever before in the history of the Church.

The Progress of the Kingdom

Is Lesson of Campaign Forgotten?

It is apparent that the decrease in offerings for the general work is not due to any lack of resources or inability to give or to a change in disposition as to giving in general. The vastly greater giving of the Church in the last three years was due wholly to the impetus of the Nation-Wide Campaign. Yet in 1920 the increase of offerings for the general work was only one-sixth of the total increase of more than \$10,000,000; and now the movement which was the inspiration of all these greater sacrifices has been forgotten by so many that more than one-fourth of the increased giving to the general work has been shifted to parochial, diocesan or special objects. The Nation-Wide Campaign fully demonstrated the principle that "the light that shines farthest shines brightest at home." It was the emphasis upon the Mission of the Church that woke the Church up to a new sense of responsibility and to a recognition of every kind of need. Has the Church already forgotten this? And if there be a change of emphasis, what is to prevent a return to the conditions which existed prior to the Campaign?

It is not difficult to suggest explanations of the shrinkage in offerings. That we have been passing through a period of financial depression, that many were under the impression that the Campaign was a temporary thing, that many were disappointed because the giving was not large enough to provide for projects dear to their heart, and that in many parishes there was only one Every Member Canvass in the triennium accounts in some measure for the decrease. But these are explanations, not justifications.

Has the Reaction Spent Its Force?

It might be that the situation would look more encouraging if all the facts were known regarding the Every Member Canvass at the close of 1922. As yet not sufficient reports have been received to enable the making of even an approximate estimate. Such reports as have been received indicate that there will be a larger income in 1923 than in 1922. But it must be a very much larger income if another deficit is to be avoided and if any of the lost ground is to be regained. Perhaps the real truth is that we are suffering from an unavoidable reaction following the intense period of the Campaign. If this be a fact there is no reason for regarding the situation as desperate. All previous similar experiences show that there is always a rebound after a reaction. It is believed that the reaction has spent its force and that the sentiment of the Church is such that as soon as the facts become known there will be a general determination to hold the line and not retreat, to provide all the means necessary, not only for maintaining but for developing the work, and that we will see a revival of the spirit so finely in evidence three years ago, which made all of us happy with its promise of great things to be done in the name of our Lord and Master.

DOES Mr. Average Churchman realize that in 1922 he did not give a nickel a week to God's work beyond the borders of his own parish and diocese? To be exact he gave four and one-third cents a week. Do you say "That can't be true"? We don't blame you for doubting it. But here are the figures. The Living Church Annual for 1923 shows that there are 1,120,000 of us communicants of this Church in the United States. The receipts from living donors in 1922 totaled \$2,541,000. That amount includes the offerings of the young people of the Sunday schools. Of course, Mr. Average Churchman's name is not on the mailing list of THE SPIRIT OF MISSIONS, or any other Church jour-

Put First Things First

The Progress of the Kingdom

nal. He does not take time even to skim the pages of *The Church at Work*. So he will never discover the amount of his investment unless some one tells him. Will you tell him, you readers of *THE SPIRIT OF MISSIONS*? It is unfair that your high average of giving should be cut down to a trifling amount because so many give nothing or next to nothing. Meanwhile what's to be done? Shall the Church say: "Because Mr. Average Churchman gives only four and one-third cents a week to care for national and international responsibilities let expenditure be reduced"?

"Send the young people home from our mission schools"?

"Turn the patients out of our hospitals"?

"Nail up the doors of our dispensaries"?

"Stop telling the Good News"?

No! This is a time for the Church to say plainly to Mr. Average Churchman, in the name of Him who spoke as one having authority: "You are in danger of losing your soul. Compare what you are giving for the necessities of God's work with what you are spending upon your needless luxuries and pleasures. Repent. Get a better sense of proportion. Put first things first."

YOU could not stop the spreading of the Gospel if you wanted to. Let any one who thinks otherwise read Doctor Burke's account of his visit to the Bishop Rowe Chapel on the Arctic Slope. It is wonderful, this penetrating, permeating power of the Christ Life. It is irresistible. These wilderness dwellers of the Far North visit a Christian settlement like Fort Yukon. They see what the love of God does in helping men and women like Archdeacon Stuck, Doctor and Mrs. Burke, Miss Dalziel and others to give themselves in service for the people of another race. They see better homes, happier families, clean living, young people climbing the upward path of self-respect and usefulness. They soon make the connection between effect and cause. So with infinite labor they build and furnish a simple church. Its crudeness might shock some of us conventional Churchmen. These Arctic Churchmen fill it with the beauty of earnest souls seeking to honor the Master and to claim His help for daily living. It is all another instance of the value of a strong base like Fort Yukon. It adds new emphasis to the plea of the Department of Missions that the life of Archdeacon Stuck should be commemorated by the endowment of the Hudson Stuck Memorial Hospital.

GOOD Friday inevitably carries our thought to the Near East—to Palestine where trod those Blessed Feet, to Jerusalem with its cross-crowned hill the beacon of the world's hope, to the neighboring lands, Armenia and Syria, bowed beneath bitter woes. The cradle of Christianity looks to America this Good Friday for aid in reestablishing and strengthening the Christian Church. No one who heard Bishop MacInnes on his visit to this country last autumn will doubt the privilege of joining with the Church of England in maintaining a bishopric in Jerusalem. Equally evident is the need for strengthening the ancient churches of the Near East by sending to them American clergy to counsel and guide their leaders along the paths of modern thought and methods. Bishop Gailor, as president of the National Council, has set the facts before the clergy of our American parishes. Will our American Churchmen, kneeling before the Cross on Good Friday, make special gifts to insure the future of these ancient Christian communions?



THE SANCTUARY OF MISSIONS

**And let us consider one another to provoke
unto love and good works**

LET us pray—

For those who in the midst of material plenty are hungering for the Bread of Life; for the poor and unemployed; for the sick and suffering; for scoffers and unbelievers; for those who never pray.

That our Church may be quickened and imbued with such a spirit of Unity as will make it a power for Righteousness in our country.

That our Bishops may be given wisdom and patience to solve the problems by which they are confronted, and that the Lord of the harvest will send to them the laborers they need.

That the nations which do not know Thee may quickly be brought to a knowledge of the truth as it is revealed in Thy Gospel.

That all missionaries may be guarded in the midst of dangers and adversities and strengthened to endure hardness.

For Christ's holy Catholic Church, the blessed company of all faithful people; that it may please God to confirm and strengthen it in purity of faith, in holiness of life, and in perfectness of love, and to restore to it the witness of visible unity; and more especially for that branch of the same planted by God in this land, whereof we are members; that in all things it may work according to God's will, serve him faithfully, and worship him acceptably.

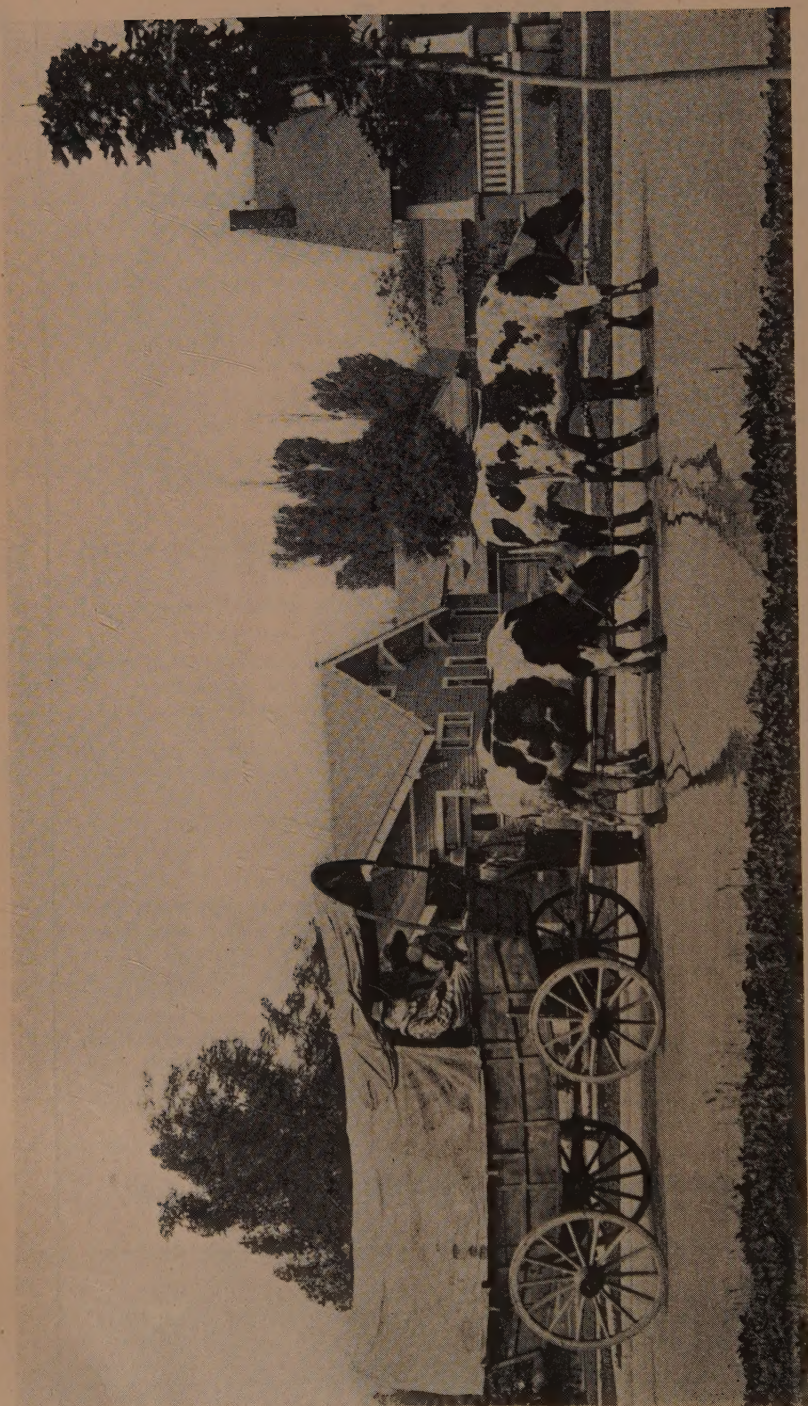


O ETERNAL GOD, Who hast committed unto us the swift and solemn trust of life, since we know not what a day may bring forth, but only that the hour for serving Thee is always present; Grant that we may give ourselves with a ready will to make Thy way known upon earth, Thy saving health among all nations. Teach us, O Father, by Thine infinite love for us and for all men, to love those whom we have not seen, but with whom we may share the good things Thou hast entrusted to us. Help us to pray instantly, to give liberally, and to work diligently that the coming of Thy Kingdom may be hastened, and that the sorrow of the world may be relieved, through Jesus Christ our Lord. *Amen.*

So much the more as ye see the day drawing nigh

[The matter for this page has been adapted from the Bidding Prayer sent out to be used on the Church's Day of Intercession, Wednesday, March fourteenth.]





HITTING THE OLD OREGON TRAIL.

This is a part of the pageant held in Baker City, Oregon, last Fourth of July to commemorate the coming of the first settlers. Ezra Meeker, who sits on the front seat of the old prairie schooner, actually crossed the plains in such a wagon seventy-five years ago



BAKER CITY, OREGON

Bishop Remington is making temporary headquarters in this city

HITTING THE OLD OREGON TRAIL

By Bishop Remington

Oh, then, Susannah,
Don't you cry fer me,
I'm goin' out to Oregon
With my banjo on my knee!

SEVENTY-FIVE years ago the "covered wagons" were hitting the trail for Oregon, or rather toiling over it, the patient, weary oxen plodding on, first over prairie roads, worn into ruts three and four feet deep, then out on the plains where the killing of buffalo and wild game became a slaughter, ending in their extermination, and again struggling up the steep inclines of the Rockies, the Blue Mountains and the Cascades, where the fording of streams and the climbing of narrow precipitous trails added another danger to the weary journey of four months of hardship. The song quoted at the beginning of this article was their battle cry just as

There's a long, long trail a-winding, into the land of my dreams was the song which heartened the men overseas as they marched over the shell-racked roads of France. As one reads, or hears from the lips of still living men, the trials and tribulations of that early trip seventy-five years ago, one realizes the stock from which the early pioneers came. They were mostly farmers searching for better and more land. Practically every covered wagon had its plow securely roped to the "stern" of the "schooner," and that plow was brought all the way through to turn up the first furrow in the new empire of the Far West. Women and children rode in those



BISHOP REMINGTON HITTING THE OREGON TRAIL

A fine highway now follows the route of the old trail

wagons or on horseback, driving before them cows and mules and extra horses. Chickens came along with bureaus and a feather bed, or roosted on the dining-room table and chairs. Some brought the first seed of corn and wheat, and yet others slips from rose bushes which were to become the first progenitors of that noble stock which has made of Portland a "city of roses". Wagon trains numbering four hundred souls were cut in half before the Promised Land was reached, decimated by attacks of Indians, turning back because the hardships were too great to be borne, dying of fever or weakness or swallowed in the tortuous waters of the Snake. Every mile of that trail is marked by some tragedy, and the sands of many storms and the trampling of many hoofs have obliterated the simple markings on the rude tombstones which the first pioneers set up. It is a story comparable to the crossing of the Alps by the soldiers of Hannibal, or the desolating march of Napoleon's men into White Russia—with this difference: Here rode frail women and

children, sharing the hardships of the trail; here rode also immigrants searching a land to settle, while those others were hardened soldiers bent on conquest and the shedding of other men's blood. Most of these pioneering folk came from Missouri, Iowa, Kentucky, Ohio, Illinois and Indiana. The thing was in their blood, it was what their fathers and mothers or they themselves had done before.

Knowing something of the history of the past and a little of the kind of country I would have to cross, I determined to hit the trail for my new field of missionary labor in Eastern Oregon rather than to ride into it ingloriously on a luxurious Pullman.

South Dakota and Wyoming I knew pretty well, but the highways of Idaho and Oregon were an unknown field in the motoring game to me. Consequently I made up my mind to take a good scout along with me, and I found him in the person of Dean Sidney W. Creasy, formerly a missionary at Fort Hall, Idaho, later archdeacon in that district, and now Dean of the Black Hills in South Dakota.



THE PAGEANT. THE OLD ORGAN WHICH CAME OVER THE TRAIL

But no covered wagon for me, no plow nor chickens nor cow yoked up with a mule after the oxen had given out. A six-cylinder Buick of tried and faithful service, a vehicle which would travel nearly two hundred miles a day (though we did not average that) to the ten or fifteen miles a day of the ox team. In the tonneau a complete camping outfit, with tent and bed rolls, my old army altar and a spade attached to the extra tire in the rear in place of the plow of the pioneer. The tent and bed rolls we never used because we met snow crossing Sherman's Pass between Cheyenne and Laramie, and found it much more comfortable to sleep in hotels rather than out on the wet snow. The season of the year was the last of October and the first of November, and that was the only hazardous chance of the undertaking, for it meant snow, hard and fast and deep, up on the mountains. We had night-driving

across the snow-covered prairie, with the soft flakes blanketing the wind shield and only a faint trail ahead. But we met nothing which I had not already encountered in South Dakota and we had only one mishap ten miles out of Boisé, a burned-out bearing on the connecting rod which made us limp into Bishop Touret's hospitable house sounding like a boiler factory.

So much for the hardships of the modern missionary bishop. Among the illustrations of this article you will find photographs of the old covered wagon, of Ezra Meeker, who is now over ninety, and who came out in one; of a log church, and an old organ which came over the trail and was used by the first pioneer missionaries and by Bishop Scott of sainted memory. A pageant of the old times was given in Baker City last Fourth of July and these realistic exhibits marched in it to remind the present generation of a day that is past,

Hitting the Old Oregon Trail

What of the new Oregon trail? Has it lost all of its romance and adventure? Can a missionary bishop lure some of the hardy stock of adventure-loving missionaries to forsake the ninety and nine safe within the fold to go out and seek the one, lost in the wilderness or in the fastnesses of lumber or mining camps; to walk up and down Main street and to see in it more than the author of that much-read novel was capable of seeing? Missionaries are made by the love of God and the love for men; some are born to it, some achieve it and, alas, some have it thrust upon them. The last we cannot use in Eastern Oregon, because the failure in parish or mission back East will spell disaster in the Western country. The same qualities of earnestness, sincerity, method, ability, faithfulness and an abundant sense of humor, are required.

The Church has laid upon me a great burden, has bidden me answer a tremendous challenge. The House of Bishops made me bishop of the last unorganized continental domestic missionary district—Eastern Oregon. There is not a town in all of the sixty-seven thousand square miles over eight thousand in population. One county larger than Massachusetts, Connecticut and Rhode Island combined has in it less than one person to the square mile. And yet what an empire to be won for His Kingdom! Streams and lakes of incomparable beauty where the apostolic fervor for the original calling of the men of Galilee can be given unlimited scope, mountains like Hood and Eagle Cap and the Three Sisters lifting up their snow-capped peaks into the clear heavens, vast forests of white pine and spruce, broad valleys which are opening to the irrigation schemes of an awakened people and government, and the precious gold and other metals hid in the rocks and for the most part untouched; this is what God has done for Eastern Oregon.

Oregon is not a desert unfit for the habitation of man or beast, and Portland and the western slope of the Cascades are not the only parts fit to live in. This is one of the things I did not know about Eastern Oregon. Here is another, and at the expense of losing some of the romance I am going to write it down. Eastern Oregon is not wild and woolly any more. We have bath tubs and good hotels and wonderful highways and excellent high schools and colleges and a university where a goodly number of Eastern Oregon youth seek their education. In fact, the proportion of college-bred men and women in parishes and missions is larger than in many of our eastern dioceses. I cannot imagine a field where intelligent, cultured and spiritual preaching and teaching will bring quicker and more certain results. With all due respect to the efforts of other Churches to win this field, I have found the people remarkably sensitive to a reverent and devotional service, to the tolerant but definite teaching of a Church with Creeds and Sacraments, a history and a tradition. Much of the field has been burned over by Pentecostal fires of revivals until the roots of vital religion have been almost burned out.

On the surface it would seem as though Eastern Oregon did not want us. Look at the photograph of the Mormon church in La Grande alongside of our little wooden structure which has stood as it is for forty years. The largest and most imposing structure in nearly every town is the Elks' Hall or the Masonic Temple (all honor to them). We have but two stone churches in the whole district, with only two pipe organs to lift the anthem or swell the chorus. Four parishes we have in all. Sixteen church buildings throughout the district, only six rectories. But—and here is the challenge—in six missions we have between fifty and a hundred confirmed persons in each post.



PHOTO BY MAY STEARNS

BLUE LAKE—ONE OF THE EIGHTY LAKES IN WALLOWA COUNTY,
OREGON

Where do they worship and who ministers to them? Some worship in town halls (used at other times for dances or moving picture places), some by courtesy of Knights of Pythias or Odd Fellows in their halls, some in other churches by courtesy of the pastor. Who holds these services? The archdeacon or the bishop once in a month or once in two months. He comes, he preaches, he baptizes or confirms or marries or buries the dead; he is welcome, he has a fine congregation, he collects a good offering and then he goes. He creates a fine impression, but he cannot organize, build or become an integral part of the life of the town. He teaches, lectures and inspires, but can he shepherd the flock of Christ? The pitiful

part of Eastern Oregon is lack of three things—definite organization, an abiding stable ministry and the nurture of the young.

We can pass over the need of all building in Eastern Oregon if the Church does not see its way to giving us our askings in a belated priorities list. We should put up at least fifteen new buildings in the next three years, not in mushroom towns where there is no need, but in places where the Church has already strong foothold, and the towns are well established. We can rent houses to put missionaries in, if we can raise the money to add to the normal stipend, but unless the Church in the East, South and West is willing to give up of her strength in the ministry to



A CONTRAST IN EASTERN OREGON

Saint Peter's Church and the Mormon Tabernacle, LaGrande

shepherd and organize and guide this venture for God, the Episcopal Church in Eastern Oregon has no future.

I have gone over the ground carefully with the Archdeacon and find twenty-eight towns where we have fair to good congregations and about sixteen other places which should be reached with our message, where some work has been done and was welcomed. I have in all two clergy at present, one rector in a well-established parish, the Reverend Alfred Lockwood in Pendleton, and one clergyman, the Reverend C. W. DuBois, acting as *locum tenens* at The Dalles and Hood River. The investment which must be made in Eastern Oregon is in men. There is no way of translating the life of Christ and writing it into the making of the West except through living personalities. The Incarnation goes on through Creed and Sacrament and the Body of Christ, His Church, but preachers and teachers and shepherds of souls must

point the way and interpret the message. Just as well try to catch a radio message from the sky without aërials. The early Church grew because people on the outside took knowledge of those on the inside that they had been with Jesus. The Apostles went everywhere preaching the Gospel, but in every place they ordained elders and deacons to water and nourish the implanted seed. The Church without the Apostolic ministry will grow faster in a new country, because it does not demand an educated qualified ministry with an ordered service, breaking the Bread of Life by authority from a Catholic Church. If we were establishing the Salvation Army or the Young Men's Christian Association it would be easier for the head of the organization to pick out leaders from among the new converts to hold down the job, while he went off to start some other work. It takes several generations of established Churchmen to produce men who have



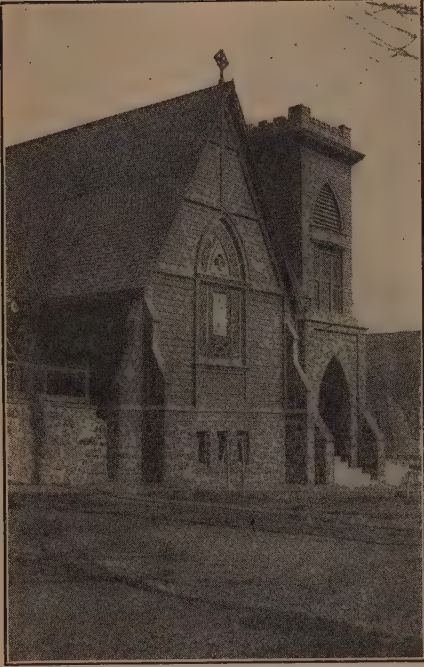
CHURCH OF THE REDEEMER, PENDLETON, OREGON

a vocation for our ministry and who have the quality of leadership and educational background to teach and preach the doctrines and minister the Sacraments, worship and discipline of the Episcopal Church. I believe that every community has a right, as inalienable as their liberty, to hear the Gospel of Christ presented adequately. I would go into no new field where that Gospel was adequately presented. I would establish no work where it was not needed or gave no prospect of a sufficient success. I would multiply no organizations unless they first proved their utter necessity. If we wait until the miracle takes place, of a people rising up full grown out of the soil and coming with their treasures to offer for buildings and a man, we will wait for the millennium. Self-support does not come that way and it has not come that way in Eastern Oregon. It comes because people

realize that the Church of their choice cares enough to send its best to them. How shall they believe unless they have a preacher and how shall they preach unless they are sent?

My first message out of Eastern Oregon is a call for men. I cannot believe that the vitality of the Church will not respond, for the blood of the pioneer runs red still in the Church. My second call follows with the first. I must have means first to pay these men so that they will not suffer financial embarrassment, then a place for them to live in, and, finally, from the generous givers in the Church (over and above their quota), a sum to meet a modest building program. I would rather ask for the nurturing care of my mother, the Church, than to depend upon the hospitality of the owners of halls and lodges, or to accept the courtesy of pastors of other Church bodies, who have been most

Hitting the Old Oregon Trail



SAINT PAUL'S CHURCH, THE DALLES

generous, but whose natural and first duty is to care for their own people and Church services. I would gladly set up my little army altar on the rear of a prairie schooner, more gladly out under the trees of the forest, most willingly on the bar of a saloon, but those days are past for Eastern Oregon. I would do all these things for the love of Christ and His sheep in the wilderness just because of the supreme need. I would hold services on street corners and preach from a soap box, and that sort of thing ought to be done more than we have ever done it, but I would be ashamed to keep on doing that while streets were being paved and saloons being abolished, schools, colleges and universities being erected and the evidences of men's interest in my Gospel showed no deeper than a casual hearing and a chance offering.

The old Oregon trail is now a paved and macadamized highway; it stretches north and west to join the Columbia highway, known to so many of us who went to Portland. It is a memory, but also a sign and a symbol. Gone are the days of the pioneer, the cowboy, the Indian and the miner with his pan; come are the days of growing towns, mills and modern lumbering camps. The new trail requires the six-cylinder Buick; the new task challenges the best efforts of a Nation-Wide Campaign, a Program, a building plan. But the God of the pioneer is the God of the people of this day. He does not change in purpose or in fulfilment. He simply vitalizes His Church to meet the dawn of the new day. The life of the Church consists in adapting itself to a new environment. The stream of the Church's life (a campaign "to raise the dead", as Bishop Gailor has phrased it) has gone by, leaving Eastern Oregon in its own little eddy. Can we put ourselves back into that stream and go on with the current to drive the mills of God which grind so slowly?

In response to my appeal the district has doubled its offerings for its quota in a month. Given the men to shepherd our scattered people and we will pay our full share next year.

I have told you nothing in this article of my own visitations, but in less than two months I have been to all of the parishes and ten of the mission posts. I have seen and talked with many people who know the situation in Eastern Oregon. Not one of them who did not love the person and honor the apostolic labors of our former bishop, but all of them are praying and wishing for the God of all grace to strengthen, establish, perfect and settle the work already begun.

(We hope soon to follow up this inspiring article with a detailed account of Bishop Remington's visitations.—Ed.)



AT WORK IN THE WARDS OF THE CHURCH GENERAL HOSPITAL

OCCUPATIONAL THERAPY IN CHINA

I. "THE LITTLE FACTORY" AT THE CHURCH GENERAL HOSPITAL

By Helen C. Bliss

THE beginning of this work was through a small beggar-boy in Saint James's Hospital, Anking.

After some nine months' treatment for his defective heart, he improved enough to be considered well enough to be discharged, but not cured. One fine day he sat out on the grass, sunning his rags. The next day he was again to wear those rags, take his bowl in his hands and return to begging. The ill nourishment, exposure and fatigue would, undoubtedly, bring him back to the hospital in a few weeks with a return of his disease. The

work of the hospital would be wasted, and it would all have to be done over again. Miss Tomlinson came to see me and said she just could not see him thrown out on the street. She herself was supporting and educating all the boys she could afford to. Could I do anything to help this boy? If she would give me three days to think, I promised her that I would teach this boy to do something whereby he could earn his living. I do not believe in just handing out money.

I remembered that when a tourist in China a few years before I was

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unable to find place-cards. Hongkong, Canton, Shanghai, Tientsin, Peking, seemed all to have nothing of the sort. Why not make place-cards? "Well," said Miss Tomlinson, "if you think you can teach a beggar who does not know how to hold a brush in his hand to be an artist, you can do more than I think you can. But, anyway, I'll send him over to you, perfectly clean."

I had a friend who could draw, so I demanded a design from her, as I can't draw myself. As we drank tea she looked at her tea table and saw the first design, a Chinese cash piece. Dr. Bliss invented a turn-table, and with great labor we produced a likeness of a cash piece, the size of the first cash made in China. It had a black rim and black characters on tinted paper.

Fifty dozen were immediately ordered from Shanghai, and a real business begun. Then my cook, who had been watching these proceedings, told me that I was doing it all wrong. They could have a woodcut of the design made on the street and I could have the cards printed, saving much time and labor. In time we got a small printing press and the work has developed steadily. With a design printed in, anyone can be taught to paint in the flat colors, provided only that he has enough fingers to hold a brush.

Other sick boys were added and the work grew. Three years ago when I told Miss Tomlinson that Bishop Roots had asked Dr. Bliss to come to the Church General Hospital as superintendent of the Men's Department, and had made the need seem too great to allow the doctor to refuse to come, she gasped: "What then will become of Sze Dze?" Bishop Roots was not exactly enthusiastic over the idea of importing beggars to Hupeh, but he endured it, and when the junk pushed off from the alleged bund at Anking bound for Wuchang with our household goods on board, it

carried on top two grinning Chinese boys and a black cat.

The black cat got lost on the way, but the beggars arrived in splendid spirits. We brought along our printing-press, blocks, paper and other equipment, but left the bulk of the profits, a sum of \$150 (Mex.), to Saint James's Hospital.

Our first Wuchang worker in the factory was a T.B. hip case, and he well illustrated the possibilities of occupational therapy. He was a soldier. He had undergone two serious operations, and had on many occasions seemed so far gone that Dr. Tsiang had given night orders as to what should be done when he died. His legs seemed quite useless. Without legs, how could he return to the army? How could he get a living if he could not walk? Better to die than live under such impossible conditions. Day after day, he lay with "his face to the wall"; no friends, no interest in life, hopeless.

Dr. Bliss asked me to give him work. I left three place cards of a design easily worked out and told him I would pay him a double copper if he would cut them out for me. It took him all day to do it, as he had to lie flat and was very weak. I asked him if there was anything he would like to buy with the copper and he said he would like an apple. But when I saw him next day he still had the apple, for he had not eaten it. He said he just wanted to look at it and smell it. They grew apples where he lived when he was a little boy. I took the work to him and paid him off every day for the first three weeks or so. Gradually it dawned upon him he was doing something that earned money. Not much, of course, but—all at once he realized that when he was stronger, he could do more work and that meant more money, enough in fact, when he got well, so that he could support himself. He need not worry about how he should get his



PUPILS AND TEACHER IN THE CHURCH GENERAL HOSPITAL

"T'ang nai nai, though blind, was not willing to be left out so we gave her a Bible to hold"

living. The change in him and the improvement was marvelous to see. Presently he was able to get about on crutches and come to the factory for his work. Then after some months he was able to discard his crutches. Later, he heard of a vacancy on the servants' staff of the hospital and he applied for the job. For over a year he worked faithfully and was happy at his work. His sunny smile was nearly warm enough to heat the fireless wards last winter.

Now this would be a good place to stop and say "and lived happily ever after". But, as this is the history of a case and not a tale, I must add the appendix. He yielded to temptation and got patients to pay him for his attentions when he knew that this was against the strict rules of the hospital. He was discharged, disgraced, and left with tears streaming, heading, we presume, for the army again. I feel sure that he will come out right in the end, but we may never know. This is an

unsatisfactory, bad appendix, and, like like all bad appendices, ought to be cut out. But I leave it for you to do.

The second case is more cheerful. A young fellow with a foul ulcerating growth, which made him loathe himself and be an impossible neighbor for anyone, came to the hospital. An extensive operation was required, but he was soon able to get about again. He worked for some time in the factory. Then as his strength returned, he offered to work out his hospital bill by helping the gardener and grading in the lot at the rear of the building, which at that time was in a bad mess after the tearing up incidental to building operations. When that was finished he was taken on regularly as assistant gardener. He is still at the hospital, having advanced to the post of orderly. He is now able to help others as he was helped and cared for when he required it.

And so I could go on telling of many who have come and gone, al-

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ways to a higher post in life than they held before their illnesses. A water carrier becomes a plasterer; one with weak lungs is employed on the Canton-Hankow Railway in out-of-door work. At present, we have sixteen on our payroll. Two live in the house and are employed only for making candy. The others live outside in a rented Chinese house or Hostel. I employ the wife of one of the one-legged men to act as housekeeper, to cook and keep the place clean. Those living there are either incurables or are still under treatment, going regularly to the clinic for the necessary treatment as ordered by the doctor. Some come from distant towns so that they have no residence here, and are not sick enough to be put to bed in the wards. The factory gives such cases means of supporting themselves while they are receiving their treatment.

We hold classes three nights a week for all who wish to attend. Our Chinese hospital chaplain conducts the classes. The Y. M. C. A. helps by loaning books, abacus, and other necessities. Reading, arithmetic, Bible study, are the stated subjects taught, and many of the hospital's attendants come. They are encouraged to do so. Sometimes by way of variety and to stimulate interest, a stereopticon lecture is provided, or tickets to the Y. M. C. A. movies are supplied the crowd.

Most of the workers are employed in making place-cards, etc. We have candy-making because it is more profitable, and we needed the money to provide various improvements and additions to the equipment of the hospital. The wages paid cover living expenses, with a small margin that is for savings. This is very necessary, because unless a man can see how he can profit by being careful, he will not make the effort, and unless he exerts himself he gets no exercise, without which neither muscles nor brains grow stronger.

The success of occupational therapy depends upon making the patient realize, rightly, that in spite of his handicap, whatever it may be—whether he has one leg, or no legs at all, or a side paralyzed, or his hearing gone—he still can do some sort of work quite as well as a perfectly normal man. He must be made to feel that he is really able to contribute something of value to the world's work, and that if he fails to do his part, all the rest of us will be so much the losers thereby. Once he gets this point of view, the cure is accomplished. He holds up his head, his eyes brighten, and his whole attitude and every move show real purpose in life. He knows he has something to give and that he is wanted and needed in life, and is very proud to know that he can earn an honest living.

II. TAPE AND TIN CANS

By Edith Stedman

FOR the last year I have had two obsessions—one, what possible employment to find for T'ang nai nai, a blind and crippled beggar who has been with us at the Church General Hospital, Wuchang, for over four years and who was apparently so doubly handicapped that ordinary forms

of employment were impossible. The other what to do with all the empty tin milk cans that twinkle like stars in the missionaries' firmament. We ought all either to keep goats or else seek inspiration. Bishop Roots says they make excellent telephones, but one fears subscribers would be few



T'ANG NAI NAI AT WORK ON HER MACHINE

and we are not mechanics. In the meantime we appeal to the Missions House for advice.

We think we are finding a way out for T'ang nai nai and for a half dozen other crippled and handicapped patients who no longer need hospital care but for whom we are still morally responsible. We have been experimenting for a year with various forms of industrial work in the wards, beginning last summer with two little footless slave girls whom we taught to embroider Chinese shoes. These we soon found were a drug on the market as every one in China makes her own. This was the first of many mistakes, but the sight of idle, blind T'ang nai nai, the little slaves and two or three other crippled children made us so uncomfortable that we kept trying one thing after another.

Finally someone had the bright idea, why not teach T'ang nai nai to make silk *tai tsz's*, a kind of narrow tape

much used by the Chinese and very easy to make? We got an old country woman to tell us where to buy our bamboo stand, the spools we begged from friends and the whole machine was set up at the cost of 1,100 cash (about thirty-five cents real money). T'ang nai nai took to it with a most surprising and gratifying enthusiasm and as daylight means nothing to her we have difficulty in restraining her from rising in the night to carry on. She is feeling the importance just now of getting out a "rush order" for Saint Elizabeth's Hospital, Shanghai, and grudges every minute spent away from her precious *chi ch'i*. It has made a different person of a blind and ignorant creature, who in all probability has many years to live, by giving her a new interest in life and a feeling of pride in her ability to do something well. Of the money she and all the others earn, two-thirds goes to the

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TSANG T'AI P'O SPINNING

hospital toward their board and the rest is theirs to buy dough balls or any other little delicacy. Little Sz Ku, one of the slave children, was given another *chi ch'i* and she is making the same kind of tape only wider and in pale colors to be used as lingerie ribbon. This success has gone to our heads so badly that we have plunged and are now frantically looking for enough spools to fit up ten more machines for which there are ten elderly widows waiting.

We had another idea—Christmas ribbon can scarcely be bought here and we depend on last year's supply from home presents, so why not make red and green *tai tsz's* for "the Christmas trade," cheap, strong and attractive. That is that. Three of the smaller children are making a wide cotton tape on a six-penny hand-loom most ingeniously contrived out of a piece of cardboard, a pencil and a bamboo shuttle. The children are young and their products are rather grimy, but boiling fixes that and the tape has many hospital uses.

In addition we have a workroom for about a dozen very poor and very needy women neighbors of ours, who have some slight hospital connection,

either through the out-patient department or through a previous stay here. We do anything here from embroidery for a trousseau to trimming a hat. We even struggled painfully for one entire week over a costume for Dr. James. She saw a picture in a fashion paper which she fancied, so putting her anatomical and surgical mind to work she cut the thing out and the rest of the foreign staff, together with our Chinese workroom, struggled to assemble the parts. I only hope it lasts for furlough.

The desirability of suitable work as a part of hospital treatment and as an incentive toward a decent existence seems to need no argument. We now are faced with the problem of where this is to be carried on. Even informal as we are in China we can't have hospital wards turned into dress-making establishments, and we ought not to have hospital beds occupied by people who are no longer patients and who by their presence are keeping the really sick from getting proper care. The obvious answer for us here where social and charitable agencies are absolutely lacking is to rent a house which can be used as a hospital annex where such people can live and work under medical supervision but otherwise under more normal conditions, with our Mrs. Yang, who has entire charge of our industrial work, as matron. The chance has come to rent half of the house Mrs. Bliss is already using for some of her cripples and we are only hoping that sufficient funds may be available to carry us along until we are in a position to be self-supporting. Dr. James has been most interested and helpful and we have already had a very generous gift which will enable us to get our start. It is a very interesting job in human salvage and I know of nothing more satisfactory. If only the tin cans would come into line!



THE DIOCESAN BUS STARTING ON A TRIP

TOURING TEXAS IN THE DIOCESAN BUS

By Hortense P. Quin

ABOUT two years ago when the parishes and missions in the diocese of Texas presented to the bishop coadjutor a seven-passenger Stephens car, the bishop immediately named it "The Diocesan Bus", meaning no disrespect to its very attractive appearance but rather anticipating its future usefulness. During the winter months the diocesan bus does its duty chiefly in and around Houston, taking the bishop to the train, meeting him on his return, and usually carrying a capacity load to all services and meetings. However, when summer comes the bus is put to its happiest use. The bishop and his family don costumes that will stand whatever comes and set forth on "a diocesan tour". These tours last usually a week or ten days, then bring us back to Houston to clear up accu-

mulated mail and make ready for another flight.

On Wednesday, June twenty-first, at 10.30 a. m., we loaded for such a trip—the bishop and I, with our two younger children, Robert, aged ten, and Dorothy, aged eight. We reached Huntsville, where we have a small mission, at 3 p. m. A large State Normal School and the State Penitentiary are located here. However, finding all our good friends out of town, we were deprived the pleasure of even a pastoral call. Our next visit was at Palestine. Here we had a delightful time at the rectory with the rector and Mrs. Kraft. The bishop was very willingly signed up for a game of ball in the afternoon. We were able to discuss plans and problems with the Krafts and others who dropped in to call.

Touring Texas in the Diocesan Bus

Leaving Palestine at 8 Friday morning, we drove on to Jacksonville, arriving at 11.30 a. m., just in time for the bishop to make an address to the Rotary Club in session at noon at the Liberty Hotel. In the afternoon we got in touch with the members of the flock, only about twelve in number, and at 5 p. m. the bishop had the Litany service in the church. I found myself elected to play the little reed organ, and, although it was hot enough to melt and I got well heated pumping, I enjoyed it.

I cannot refrain from mentioning here an interesting occurrence which is typical of some of our small towns. We heard considerable discussion about a disgraceful (?) place at the edge of the town called "Cherokee Plunge". The town was quite torn to pieces over the fact that the young people from some of our best families were frequently seen there. Our curiosity, as well as our desire to save our flock from any real harm, moved us to go and inspect this supposed den of vice. Imagine our surprise to find, in a beautiful wooded spot, a lovely open-air swimming pool, well-lighted, well-supervised and sanitary—nothing else. Some evangelist, thoroughly horrified by the idea, had advocated building a high board fence through the center so the girls could swim on one side and the boys on the other. And then, he said, the cracks in the fence should be stopped up! I speak of this because it is typical of the gospel of repression which is being preached in our rural districts. Does it not challenge us to take to these people the Church's message of the whole Gospel of joy and gladness and a full expression of service for the Kingdom?

Saturday morning the bishop celebrated the Holy Communion. Again I played the organ, finding the people trained by the former priest in charge to sing most of the service. We left Jacksonville at 11 a. m. Saturday. On

the trip to Tyler, where we arrived at 2 p. m., we passed through most beautiful country, some of the views quite equaling what we enjoyed in the Adirondacks last summer. East Texas is full of hills and the woods were never so lovely. The wild flowers are of every color in the rainbow and we found ourselves continually exclaiming at the wonders God had prepared for His children.

In Tyler we were most delightfully entertained in a lovely home on the coolest hill in town. The rector, Mr. Claybrook, told us so, and we know it is true. After removing several tons of dust we were ready for whatever might come. The bishop preached at the 11 o'clock service Sunday morning and confirmed a class of five, all converts from the Baptist Church. Mr. Claybrook is so loved and revered by all the community that his own belief and conviction are very contagious, and he is ever ready and anxious to share with everyone the blessing of the Church's teaching. In the afternoon the bishop had a conference with the Reverend John B. Boyce, in charge of Saint John's colored mission. The result of the conference was the completion of arrangements to send to a seminary a colored candidate for the ministry. The colored work in Tyler includes a parochial school and the priest in charge is to be commended for his energetic service. At night the bishop preached at the colored mission and confirmed a class.

Tyler is surrounded by a number of delightful lakes—all full of fish—and it was hard indeed not to accept the invitation to go out and fish for a few days; but appointments were already made ahead and so early Monday morning we again loaded the diocesan bus and started for Longview. We reached Longview on Monday at noon. The situation here is indeed one to make us glad. The work has never been in such good condition as it is now. The Reverend Mr. Le Blanc,

Touring Texas in the Diocesan Bus

who is in charge of Longview, Jefferson and Waskom, has fully recovered after a serious four months' illness, and it is a joy to see him looking so well and strong, and Mrs. Le Blanc beaming, of course. We had a good visit with them both and our disappointment at not being able to pause on a lake at Tyler was somewhat alleviated by finding that a cabin on Campbell's Lake—ten miles from Longview—was at our disposal for the night. Judge Campbell and Mr. and Mrs. Le Blanc came out before seven the next morning for breakfast with us. It was a lovely spot and while a hard rain interfered with the early morning fishing we had planned, it could not spoil the joy of the night in the woods. We hurried back to Longview in the morning, as the bishop had to make ready for an address to the Rotary Club, and I was scheduled for a meeting of the women at 11 o'clock. We talked over the women's work in general and organized a branch of the Woman's Auxiliary. The general plan of the Church Service League was adopted. The bishop addressed the Rotary Club at noon and at 2 p. m., adding Mr. Le Blanc to our party, we started for Jefferson.

We paused in Marshall at the rectory to call on the Reverend Mr. Jamison, his family all being away for the summer. It was pleasant to stop in the church for a few minutes and to hear the rector's plans for new buildings.

Reaching Jefferson at 5 p. m., we were most hospitably entertained by a friend who, with his son, keeps bachelor quarters in their lovely airy home. Our host said he had the best cook in Texas and we were more than ready to testify to her efficiency. "Lizzie" surely took good care of us. We had a congregational meeting at the church that evening over which the bishop presided and some questions of importance were discussed. On this day, June twenty-eighth, we were at

the most northerly point in the diocese, and we recalled that on June first we had been at Palacios, the point farthest south.

Wednesday morning at 9 we left for Waskom. We have only one Church family here but a very attractive little building, and always the mission at Waskom is paid up in its diocesan and general assessments. We had a most delightful visit here and the bishop concluded that the evening service would be most helpful held as family prayers. We had three hours' fishing at a lake nearby in the afternoon and the children had a refreshing swim. On leaving Waskom on Thursday morning we found our shortest and best way back to Houston was through Shreveport, La., so we started that way, enjoying our glimpse but not stopping to visit in our neighboring diocese. Traveling through more lovely woods, we reached Center, Texas, at noon. Stopped for a mighty good dinner at the hotel and called on a parishioner. We were glad to find him enthusiastic over the work which the Reverend Mr. Miller has started so well.

Covering thirty-six more miles, we found ourselves in Nacogdoches and after a pleasant visit at the rectory with the Reverend Mr. Atwell and Mrs. Atwell, we went to stay with friends for the night. Due to their thoughtfulness and generosity we have enjoyed every year a few days in a happy fishing ground near Nacogdoches. This year the flood broke the dam and the lake disappeared. We were rejoiced to find it being rebuilt, with the prospect of even better times than ever for next year.

We left Nacogdoches at 8 a. m. on Friday, having planned to be in Houston that night. It looked as though this trip was about to break our record—all this distance without tire trouble and we hadn't stuck in the mud once. We did get through without the tire trouble but at 12.30, caught in a heavy

The Faith and Love Mission

downpour on a dirt road, we stuck in a deep hole from which we could not extricate ourselves. After the bishop and Robert had waded in and dug in vain, we were pulled out by a team of mules and putting on our tire chains pursued our slippery way to the river. The banks were steep on both sides. We ferried across and then with an incline almost straight up we had to have a team again and all the engine power we could muster to get up. We had lost four hours in the mud—had eaten breakfast at 7:15 and it was five in the afternoon before we had any lunch. The children are good sports

and there was no grumbling. We landed safe and happy at ten o'clock—more thankful than ever to be working in this part of God's vineyard.

It is on these trips over the diocese that we learn to know our people in such an intimate way and can study the needs of the diocese from many angles. No matter what it calls for, it is all so worth while, and we know that in no place in the world is there such a fine diocesan family, numbering 7,500, scattered over 60,000 square miles, as we have in the good old diocese of Texas.

THE FAITH AND LOVE MISSION IN TOKYO

EVERY Church kindergarten in Japan has an alumni association, which forms an important link between the Church and the children. The Japanese educational system is so complete that our Church has never developed any Christian primary schools. The children pass out of the kindergarten into the government schools, where there is no religious teaching of any kind. Although there are many Christian teachers in the Japanese schools the whole drift of the public school system is rather away from religion of any name. The alumni association of the kindergarten brings to-

gether once a month all the boys and girls who have been in Christian kindergartens in times past and are now in primary or middle schools, and some who have completed school life.

One of the largest of our kindergartens is that connected with the Faith and Love Mission in the Shitaya district of Tokyo, under the care of the Reverend P. K. Goto. It is located in a poor and crowded section of the city. It is doing a wonderful evangelistic work. It teaches the children the rudiments of Christian faith, and it is a most successful door-opener to the homes from which the children come.



THE GRADUATES OF THE SHINAI KINDERGARTEN



THE BISHOP ROWE CHAPEL AT THE FOOT OF THE ARCTIC RANGE

NORTHWARD THE COURSE OF THE KINGDOM

The Church at the Foot of the Arctic Range

By Grafton Burke, M.D.

ARCHDEACON STUCK had long planned and hoped to visit the people of this most northern community of the Alaskan interior, at the foot of the Arctic range, one hundred and fifty miles due north of the Church's farthest-north hospital, the Hudson Stuck Memorial Hospital at Fort Yukon. For they came to us every spring and fall with their strings of prancing, husky dogs, proudly and restlessly waving their fluffy tails like an ostrich plume waves over a lady's hat. And it was known that their chiefs were named Christian and Esaias, and that Eskimos in numbers visited their people, and that one of their number, Albert Edward

Ttrit, had for years been studying the native Bible and teaching it to the children and grown-ups. Bishop Rowe was interested and, as opportunity offered, sleds carried Bibles and Prayer Books in the native tongue in that direction.

When word reached us that a church had been built, but that they needed a bell for the tower, Bishop Rowe promptly sent them a bell and appointed Albert Edward Ttrit the layreader on a salary.

You may imagine the pleasure to the writer in this visit to the church at the foot of the Arctic Range. We prepared for a three-weeks' mush. In the sled were packed a supply of



"STOPPING AND POKING AND STOMPING" TO FIND THE TRAIL

drugs and dressings, a kit of instruments, native Bibles and Prayer Books, school books, pencils and paper, some church furnishings, a small wooden cross for the altar, altar hangings and a cassock for the lay-reader.

Although hardly colder than minus forty, it was a time of the year when the winds blow, when the trails fill

with snow and become crusted. And the north wind held relentlessly in our faces, carrying frozen snow as sand is carried in a desert. Under such conditions it means "eternal vigilance" to keep the right direction. For there are long stretches where the trails are completely obliterated and are to be found only by constantly stopping, and poking and stomping and feeling for "the way to go". Then you may have to retrace the trail and break through the crust to the right or to the left for the slightest indication of a previous traveler, for a misplaced lump or crust of snow, or some unusual firmness.

As the sun was setting on the evening of the tenth day out from Fort Yukon we dropped down from the third divide into the valley, dotted with lakes and crisscrossed with streams, where is gathered the Yukon's farthest-north water. In the words of Dean Farrar, "As mountain crest after mountain crest caught the splendor, it flowed down the mighty crags into rivers of ever-broadening gold, until not only was the east full of glowing flame but the west, too, echoed back the light in bright reflection." So I never think of the heroes of earth without recalling to mem-



WHIPSAWING THE LUMBER



ALBERT EDWARD TTRIT, JOHNNY FRANK, CHIEF ESAIAS
AND JOHN FREDSON

ory those sunlit hills. "It is good for us thus to lift up our eyes unto the hills—to see how much nobler and better others have been."

Amidst such scenery the little Arctic village began to be unfolded before us at the foot of the Arctic Range. There was the church in the center with its tower, the little graveyard to the left. As the teams drew up, old and young swarmed around, poking out their right hands for a shake. In their language many said, "I happy the Church come to us", others, more bold, "too much-a glad", while the children, many boys and girls from eight to twelve, with large, pearly teeth showing through their broad grins, with open, frank countenances and shining eyes, and babies in arms—all were brought forward to be greeted and admired.

Every cabin and tent was visited, children and adults treated, and

medicines administered. And I did myself the pleasure of getting Chief Esaías, Albert Edward Ttrit, Johnny Frank and John Fredson in front of the church and taking their pictures.

The bell rang hard and long that night for service and the church was filled with something over sixty souls. Not one stayed away. Imagine standing in God's House, so far away, so new, amidst a hitherto unvisited people. Of course enthusiasm was irrepressible over their admirable log church and the tower they had so neatly constructed. And the church was furnished! It was lined and silled and stripped; there were benches and kneeling benches, railing and altar, and a vesting corner curtained off. There was a large Cole's airtight heater; there were candle-racks hanging from the ceiling.

Now where did all of this come from? Delivered by an auto truck



CHIEF CHRISTIAN AND HIS PEOPLE

from around the corner? The stove, the glass in the windows, the candles, the lamp, the lining, the nails, the saws and hammers, all had been dragged by dogs for days and days across the mountains, northward from Fort Yukon.

We were interested listeners, Johnny Fredson and I. During the five days, and long into the nights, the accounts of the hauling and building of the church came to us from various sources. The old men and young men and women, and even children—all vied with each other in helping to build God's House. What was the most each could do?—that seemed to be the spirit. Even women hitched their teams and hauled a log. And the children, if too small, would run ahead of the dogs on the trail. The dominating thought of all was that they would have a church among their people.

The floor of the church, as well as the sills, window frames, altar rail, benches and kneeling benches, had been hewn and whipsawed from logs. It meant months of hard labor. And

all this was done without any expense to Bishop Rowe or the Department of Missions.

Could anything have been more appropriate, as the bishop had long since passed his twenty-fifth year of heroic service, than to give his name to this church on the northern sector of our "far-flung battle line"? The Indians have named it "The Bishop Rowe Chapel".

There it stands with the Arctic Range rearing its stupendous peaks in full view. By the door is the sign so neatly lettered and gilded by John Fredson, which reads:

Bishop Rowe Chapel
Episcopal

Albert Edward Ttrit, Layreader
Nutihsekh ako Ttia tsut tihsyah
(Let us go into the House of the Lord)

Is it any wonder that, having just finished reading Stefansson's *Northward the Course of the Empire*, I feel myself impelled to write under the caption of "Northward the Course of the Kingdom"?

WANTED—MEN!

By the Reverend Juan McCarthy

Mr. McCarthy was a missionary of another Christian body in Latin America for thirty years before entering our Church. Three years ago he applied to Bishop Hulse for Orders and became one of our workers in Cuba. The response to his energy and zeal has been so remarkable that we asked him to let us have some account of his work in Camaguey and vicinity. In order to be able to appreciate Mr. McCarthy's accomplishments the reader should know that in the past we have been accustomed to be told that the local congregation in and near Camaguey were too poor to contribute anything toward their own support.

THE Cuban Young People's Society of the Church of the Holy Apostles, Camaguey, has just had a banquet to bid good-bye to the old year. It is a good time to recall what has been done in that parish and in the other missions under my charge in that part of Cuba.

Holy Apostles' Church, Camaguey, has done pretty well this year. From local sources we were able to raise more than fifteen hundred dollars. With this we paid all our current expenses, made good on our quotas to Bishop Hulse, to the Woman's Auxiliary and to the Church Building Fund Commission, besides putting a fine altar and new altar rails in the church. We also built a gymnasium with stage and partially equipped it with curtains, electric lights, games, etc. We still owe on the gymnasium some four hundred dollars, but I am hoping by the grace of God to pay it all off in three months.

We have three congregations in Camaguey of different races and tongues, Americans, Cubans and Jamaicans. Our Jamaican services are going along splendidly. At our last service we had to borrow twenty chairs to seat the people. Our Cuban congregation is also progressing nicely. We generally have some seventy people at the services, and the Young People's Society has about forty members. We rarely get more than twenty-five Americans out to service but we shall never be able to draw the Eng-

lish-speaking people to the church we now have. What we really need is a new church. The present one is too far out of the way. The streets leading to it are all dark, and when it rains it is absolutely impossible to cross the streets. It resembles Venice; the lines of communication could best be done in boats.

By the grace of God we have been able to open up many new missions in places never before visited by Episcopalians ministers. To give you an idea of what I am doing I submit my itinerary for a month:

Camaguey: Services are held every Sunday as follows:

Morning Service and Holy Communion in English on the first Sunday in every month at 11 a. m.

Evening Service and Holy Communion in Spanish on the first Sunday in every month at 7 p. m.

Evening Service and Holy Communion for West Indians on the first Sunday in every month at 8 p. m.

On every other Sunday in the month morning and evening services are held in both languages at the above hours.

Manati: Services are held the first Tuesday and Wednesday every month.

Evening Service and Holy Communion in English at 7 p. m.

Evening Service in Spanish at 8 p. m.

La Gloria: Services are held the second Sunday every month.

Morning Service and Holy Communion in English at 11 a. m.

Evening Service and Holy Communion in Spanish at 7 p. m.

Evening Service in English at 8 p. m.

Wanted—Men!

Garden City: The second Monday every month Evening Service and Holy Communion at 7:30 p. m.

Cespedes: The third Tuesday every month.

Evening Service and Holy Communion in Spanish at 7 p. m.

Evening Service and Holy Communion in English at 8 p. m.

San Jeronimo: The third Wednesday every month.

Evening Service and Holy Communion in Spanish at 7 p. m.

Florida: Third Thursday in every month.

Morning Service and Holy Communion in English at 9:30 a. m.

Moron: The fourth Tuesday in every month.

Evening Service and Holy Communion in English at 6:30 p. m.

Ceballos: The fourth Wednesday in every month.

Evening Service and Holy Communion for West Indians at 6:30 p. m.

Evening Service in Spanish at 7:30 p. m.

Evening Service in English for Americans at 8:15 p. m.

Ciego De Avila: The fourth Thursday in every month.

Evening Service in English at 7 p. m.

Evening Service in Spanish at 8 p. m.

Jatibonico: The fourth Friday in every month.

Evening Service and Holy Communion in English at 7 p. m.

Evening Service in Spanish at 8 p. m.

(When one knows that traveling in Cuba is so uncertain that, as Bishop Hulse puts it, one spends half one's time waiting at the railroad stations for trains that have been lost somewhere up the track, it will be realized that a schedule like the above should be multiplied by four or five in comparing it with any work in the United States.—Ed.)

The prospects in these places are certainly good. During the past year we have baptized 345 persons—about fourteen more than were baptized by all our ministers in Cuba in 1921—and some eighty-seven persons were confirmed. I am especially glad that the financial situation of our churches

in this district has greatly improved. All of them have given far more than the quota required of them. This year it is my aim to secure from each congregation a sum that will equal the appropriation that is sent to it from the United States.

Naturally there is an immense amount of work to be done. Last month (December) we had to become poets to write poems for our children to recite at our Christmas entertainments. We had to adapt music to words written by us and teach the music to the children. I had to write more than one hundred and fifty letters, visit all my mission stations—eleven in number—as usual, make my pastoral visits as usual, preach twenty-eight sermons, baptize thirty children, marry five couples and travel nearly one thousand miles. You will see that I do not have time to write many articles.

We must have more ministerial aid. Bishop Hulse is severely handicapped so long as he has no men to step into the gaps which are opening up. The greatest need of Cuba today is *men*. I mean men who are willing to take up the Cross of Jesus Christ, sacrificing everything so long as they can be used by the Master, men who can love the negro as well as the white man. We want here today men and women who will not mope and mourn over what they have left behind in the States but who will buckle down to hard work and put up with every kind of discomfort and inconvenience so long as it is possible to extend the Kingdom of Heaven among men. Cuba, like the rest of Latin America, has no use for any other kind of men.

Cuba is clamoring for more consecrated ministers of the Gospel. The work here is paralyzed for lack of laborers who will hear the Macedonian cry. May some earnest souls answer without delay, "Here am I, O Lord, send me!"



GAMES ON THE LAWN, SAINT AGNES'S SCHOOL, ANKING

TRAINING TEACHERS IN CHINA

By Alice Gregg

EVERY spring in China there is raised the usual hue and cry for teachers for the following fall. The teacher of one school is to be married, the teacher of another has gotten a scholarship and is going to finish her high school course that she had to give up when her father died, and everywhere country stations are clamoring to have schools opened. Heads of high schools scour the country to secure college graduates to teach in their high schools. Principals of grammar grade schools are doing the same to secure high school graduates to teach the grammar grades, and supervisors of primary schools join in the scramble hoping to find teachers who have had one year of normal training after they finished the seventh grade, but grateful if they can get hold of seventh-year graduates

without the year of normal training. And when we of a newer generation of missionaries deplore the low standards for teachers, fellow missionaries who are veterans on the field tell us of conditions twelve years ago when fourth-year graduates were the only ones to be had as first and second grade teachers! Then we are encouraged to hope that another twelve years will find only high school graduates in our primary grades.

In September, 1922, we had hoped to see a Union Normal School opened in Wuchang, but last fall found us confronted with eleven girls, five from Saint Hilda's and six of our own girls, who wanted normal training, so we were forced into giving a one-year normal course at Saint Agnes's School, Anking. The main part of the normal work fell to me as Miss

Training Teachers in China



THE SLIDE

Ngai Yin is the little girl in front

Woods, the principal of Saint Agnes's School, and I were the only two foreigners connected with the school this year. Although I had spent four years previous to this one in China, yet when I returned in September, 1921, and took charge of the normal class and the primary schools it was my first contact with that side of mission work. My impressions, therefore, have come to me very freshly this year.

The first thing that appalled me was the length of time that the children spent in school—from 8:30 until 11:45 in the morning and from 1:30 to 4:00 in the afternoons. When I remonstrated I was told that the parents would not feel that their children were being taught anything if they were kept in school for three hours only. Then I suggested that the children be divided into two sections, so that by staying half the time in school, they would still get the same proportion of the teacher's time, and when I tried to put that plan into effect I got at the real reason for the

long hours. The parents supposed that the school fees entitled them to be free from the noise of the children about the house and such a plan gave them only half their money's worth! Their complaints, however, would not have been heeded had I not decided that the poor children were really better off in school than in their own homes. An apartment house in New York has nothing over Chinese houses in the way of disadvantages for bringing up children! To offset the long school hours, then, I gave my normal class a course in plays and games, and have had them take turns at the daily play hour in the Grace Chapel primary school, in preparation for their future teaching. If they don't know now that outdoor play is as essential for little children as learning to read and write and do sums then I shall feel the year's work a failure.

A picture of a slide was discovered and the local carpenter was called into consultation. He succeeded in making two very good ones, and one was presented to the Grace Chapel girls' school and one to the cathedral school. Great is the joy over them, and great also was our pleasure when teachers from the government schools began to make inquiries as to where we got them. The carpenter ought to make us another free of charge, for, besides the schools, families have begun to get them. They are perfectly safe and almost as much fun as sliding down a haystack, although you do miss the excitement of having an irate adult appear and storm over the remains of what was once a haystack. But trust the children to find a means of introducing excitement! One little imp remarked to me gleefully, "I've already torn *two* pairs of trousers on the slide!" Amazed, I replied, "But you couldn't tear your trousers on the slide!" (Chinese girls don't wear dresses.) "Yes, I slid down on a stone." "But why did you do such a

Training Teachers in China

naughty thing as that?" "Ngai Yin taught me to do it." Ngai Yin is the clergyman's daughter and helps to perpetuate the belief that clergymen's children are worse than any other. Turning to Ngai Yin's elder sister, I asked why her mother didn't spank her? "She does, but it doesn't do any good." "Then I'll spank the next child that slides down on a stone and tears her trousers," I promised. Startled looks were exchanged, and if any more clothes have been torn it has been kept a secret.

A funny incident happened one day in April when the normal girls and I took the primary children on a picnic to the park outside the city wall. After the eats had disappeared the children began to play games of their own accord—the games that had been taught them during the year. The singing games soon attracted a crowd, which in no degree detracted from the children's enjoyment. A countryman passing by stopped and joined the spectators for a few minutes and then moved on, remarking, "Oh, I know; they are holding a service!" The children did not hear him, but the girls and I laughed until we were weak. I think that some of the crowd probably thought he was right when a few seconds later the children came to the verse:

**This is the way we walk to church, walk
to church, walk to church,
This is the way we walk to church
Early on Sunday morning!**

But picnics and outdoor play are not the main part of a one-year normal course, although they seem to form the main part of this article. Child study, a course in story telling, a course in handwork, phonetics, methods of teaching reading and arithmetic, school sanitation, religious education, organ (many of them will have to be organists in the country churches) and the strictly Chinese subjects with their Chinese teachers, have been the subjects taught.



MR. AND MRS. DAVID YEN

We feel that the year has been a successful one and that the main part of the success has been due to our kindergartner for the past five years, Miss Mary Yeh, who, we think fortunately for the future normal work at Wuchang, has now married Mr. David Yen, an instructor in Boone High School, Wuchang. She helped with classes early in the morning before going to her kindergarten, and in the afternoon. All of the classes had to be given in Chinese and without her assistance the year's work as it has been given would have been an impossibility.

(This article is apparently quite innocent, but the writer pleads guilty to the charge of having written it with the hope of enticing some kindergartner or primary teacher to "come over and help us.")

A PLAIN STATEMENT

SHALL the Church retreat? Shall mission stations be closed? Shall missionaries be recalled? Shall the whole evangelistic, educational and social work of the Church be bled white?

This is the desperate choice that the Church is facing, and it is a choice of the Church's own making. At Portland the General Convention adopted a budget the execution of which would require four million dollars. *Does the Church know that to spend four million on the present basis of income means the piling up of a debt of \$750,000 a year?* Yet that is exactly what it means.

Already the Church has \$950,000 of accumulated deficit, \$400,000 of this being the operating loss in 1922. Just think of that!

This deficit arose because the Church planned its expenses on the belief that the members of the Church would go on giving as they had done before. But they did not. Not because they could not. For the Church at large has continued to give to parochial and diocesan purposes on the high level attained under the impetus of the Nation-Wide Campaign and in addition has given millions to special endowments. It is the falling off in gifts for the work of the General Church in 1921 and 1922 that has produced this present crisis.

In 1920 and in 1921 we had a surplus. The next year we have a deficit. Now this deficit is not due to extravagance. Far from it! The National Council only carried out the orders that were laid upon it. And the Council spent what it was told to spend and spent it with scrupulous care.

In obedience to the action of the General Convention the Council at its first meeting thereafter appointed a committee to review and reduce the budget, especially with reference to publications, printing and travel. This committee has done its work and reported its findings to the Council. Every recommendation made by the Committee has been adopted. *Every proposed reduction in the budget of 1923 has been made, the total aggregating \$237,000.*

For example the budget of the Department of Missions has been reduced more than \$160,000. Of this amount office expenses, or what might be called "overhead", were cut \$20,000, or 25 per cent. Likewise the budget of the Department of Religious Education has been reduced \$20,000, or 12 per cent. Social Service has been reduced \$10,000, or 25 per cent. Publicity has been cut \$29,000, or 21 per cent. There has been a reduction in the Field Department of \$14,000, or 17 per cent. This means that the Council, though it knew that the Field Department supplies the sinews of war, has already begun to eat its seed corn, despite approaching days of famine.

Nor was this all. The missionary bishops and auxiliary agencies have been asked to revise their budgets so as to be within or below the expenditures of 1922.

Thus drastic economy has been applied. But economy alone will not meet the situation.

This is a spiritual problem in terms of dollars. Like Congress, the members of the Church have the power of the purse. If the work pleases the Church, let the Church support it. Let the missions be strengthened and maintained. Let the family altar be reared afresh. Let social right be seen and sought. Let the work of the Church be made known by the spoken and printed word. But, if this Church is naught to them that pass by, let the power of the purse be withheld, and no other or further sign of displeasure will be necessary. The members of the Church can stop the "waste" by stopping everything. They can if they choose make a desert and call it "business methods".

MEETING OF THE COUNCIL

THE National Council met on the sixth and seventh of February in the Church Missions House. A new member, Judge Parker of Massachusetts, elected to take the place left vacant by the resignation of Mr. F. C. Morehouse of Milwaukee, was welcomed. The Reverend Dr. Alexander Mann of Massachusetts being now Bishop of Pittsburgh, the Reverend Thomas Casaday of All Saints' parish, Omaha, Nebraska, was elected in his place.

The committee on Summer Conferences previously appointed having been unable to function, it was discharged and a committee consisting of a representative from each of the Departments of Missions, Religious Education and Social Service, together with the President and Vice President, *ex officio*, was appointed in its place.

A telegram signed by Bishop Thurston and the secretary of the district was received from the convocation of Oklahoma, pledging its loyal support to the whole work of the Church.

In his opening address Bishop Gailor said that he felt it would be most desirable if the bishops and other clergy could unite with the Council in a day of intercession for God's blessing on the whole work of the Church. The Council asked Bishop Gailor to address a letter to the clergy to this effect. This has been done.

The report of the committee appointed at the December meeting to carry out the suggestions as to coördination and retrenchment made by the General Convention, together with the grave situation arising from the falling off in contributions for the general work, gave rise to prolonged and earnest discussion on both days of the meeting. At the request of the Council a statement covering both matters was drawn up which will be found in full on the opposite page.

West Virginia is the only diocese of the whole Church which has met its general quota in full for the past triennium. The Council adopted the following resolution of appreciation:

Resolved: That the National Council records its grateful appreciation of this loyal support of the work of the whole Church, especially as in doing so the diocese was obliged to curtail its own work. The National Council fully realizes that this remarkable record was made possible only because of the generous support given in general by the people of the diocese, but especially is it due to the wise and stimulating leadership of the bishop of the diocese and the Reverend S. Roger Tyler, diocesan chairman for the past three years.

Department of Christian Social Service: Mr. Richard S. Newham, a man prominent in labor circles and a member of the Church of the Advent, Washington, D. C., has been added to the department. The office staff has been increased by the transfer of Mr. Alfred Newbery from the Field Department, and by the appointment of Miss Mildred P. Carpenter, who will take up her work as consultant for Church institutions on March fifteenth.

Department of Publicity: *The Church at Work* continues to meet the need for a paper which may carry into every Church home the story of what is being done in the Church at large. Notwithstanding the fact that its circulation has increased, a considerable saving in the cost of production has been effected. THE SPIRIT OF MISSIONS, too, reports an increased circulation. Good results are expected from the appointment of Mr. John W. Irwin to promote the circulation and advertising of both publications.

Field Department: The Reverend Dr. Milton having felt obliged to

Meeting of the Council

resign as Executive Secretary, the Reverend R. Bland Mitchell was unanimously elected to fill the post. As Corresponding Secretary Mr. Mitchell has won the high regard of the Church at large as well as the affection of his associates in the Church Missions House, and much satisfaction was expressed when it became known that Mr. Mitchell had decided to accept the election.

The committee appointed to consider the question of a commission on the Church Service League brought in a report which was approved by the Council. This, with the personnel of the Commission, will be found in full on page 191.

The conference of diocesan executive officers held at Saint Louis in January had been most helpful. Thirty-two dioceses and all the Provinces except the Eighth were represented. A detailed plan of work for the Church from the present time down to the Every Member Canvass in November was set forth.

Department of Missions: The Executive Secretary summarized the work of the department for 1922. The increase of communicants in the foreign field had been thirteen per cent, as compared with three per cent in the Church at home.

The special committee appointed to consider the illuminating report brought in by Dr. Emhardt after his visit to the Near East, brought in the following resolutions, which were adopted by the Council:

Whereas, Recent events in the Near East have brought to the attention of the Christian world the need of a closer coöperation between the Near East and the West; and

Whereas, The Eastern Orthodox Patriarch of Constantinople and Antioch, and the Armenian Patriarch of Jerusalem have requested the appointment of a chaplain who shall assist in guiding the educational movements within their theological

seminaries, and the Anglican Bishop of Jerusalem urgently pressed the need of such representation before the two Houses of the General Convention; be it

Resolved, That we hereby approve the principle of appointment of chaplains, for educational and other acts of coöperation, to the Churches of Europe and the Near East, when so requested by their governing bodies; and be it

Resolved, That we recommend the appointment of such chaplains as soon as provision can be made in Constantinople, Jerusalem and Beirut, in the order named; and be it

Resolved, That we recommend that the President of the Council be authorized to request the people of the Church to make their offerings on Good Friday to be, at the discretion of the Council, appropriated among the Jerusalem and East Mission, the maintenance of the work hereby approved, and the Near East Relief, provided that organization will discontinue solicitation through the Church Schools and Woman's Auxiliary during Lent; and be it

Resolved, That the National Council authorize the Executive Secretary of the Department to assign one of the present officers of the Department to the direction of this work in addition to his other duties.

Bishop Remington of Eastern Oregon and Bishop Page of Spokane were present and addressed the Council. Bishop Remington's address was along the lines of his splendid article on page 153 of this issue.

Department of Religious Education: Dr. Gardner exhibited six posters which he had prepared for the use of Church Schools in Lent, one for each week. He also called attention to a volume embodying the experience of those clergy working among students, characterizing it as an epoch-making book.

The Council adjourned to meet on May second, the regular date of meeting, May ninth, falling on Ascension Day.

MEETING OF THE DEPARTMENT OF MISSIONS

AS usual the Department of Missions met on the day preceding the meeting of the Council. Many routine matters were disposed of. Among the communications of special interest was one from Mrs. Pancoast, of Philadelphia, who is now visiting the Orient. Mrs. Pancoast spoke particularly of the excellence of the new Saint Mary's Hall, Shanghai, which is now nearing completion. The great need is for a chapel and she urged the Department to authorize the immediate erection of one. She reports a general feeling of depression among the teachers because it has not been possible to provide the \$15,000, which the chapel will cost. The Department decided to commend Mrs. Pancoast's statement to the attention of all donors desiring to make a gift for one of the objects on the priority list in the Church's program and called attention to the fact that gifts designated for priority number sixty-nine will be credited upon the quota of the diocese from which they come if the donors so desire.

Mrs. Loring Clark, as chairman of the Committee on Literature for the Blind, reported that two hundred copies of the Litany in Braille had been placed.

An emergency appropriation was made to cover the salary of the dean of the Deaconess Training School of the Pacific for 1923, to come from the United Thank Offering.

An appropriation was made from the income of the Jane Bohlen Fund to continue the publication and distribution of the Christian paper *The Morning Star* in Japan. This paper is distributed among the teachers of two thousand primary schools, with the approval and request of the principals of the schools. A small appropriation was also made for the publication of the Catechism in Spanish.

An appropriation was made to provide the salary and traveling expenses of the Right Reverend Harry Roberts Carson, bishop of Haiti.

For many years Doctor Brandreth Symonds has given his services gratuitously as a consultant on the medical papers of those who have gone to the foreign field. A resolution expressing appreciation of Doctor Symonds' services was passed:

Resolved: That the Department of Missions desires to assure Doctor Brandreth Symonds and his associates of its great appreciation of the generous and valuable service he renders to the Church's cause in connection with the determination of the physical fitness of the candidates for the mission field.

The Swedish congregation at Iron Mountain in the Diocese of Marquette having recently come into this Church as a body an emergency appropriation was made to enable the Diocese to put their newly acquired Church property in a usable condition.

Thousands of Syrians have come to this country within the last few years who have no priests of their own to minister to them. Arrangements were made to secure the temporary assistance of Archdeacon Bachir as a special missionary for these people.

The Bishop of Hankow was authorized to proceed with the erection of Saint Andrew's Church, parish house, and school, Wuchang, provided the plans prepared were satisfactory and such as could be carried out within the amount available.

Miss Marion M. T. Carter was appointed, as United Thank Offering worker in the Philippines.

The following missionaries were employed in the field: Mrs. Anna Cook, as matron of the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska. Mr. Otto Brassel Naf, as headmaster of the Boys' School, Havana, Cuba.



EFFIE B. SMITH
The Philippines
From Pennsylvania



THE REVEREND H. S. SMITH
Shanghai
From Central New York



FREDERICA SMITH
Kyoto
From Central New York



EMELINE BOWNE
Hankow
From Central New York



HAROLD S. GRAY
Hankow
From Michigan



ANNE A. PIPER, U.T.O.
Shanghai
From Long Island



EVA S. CARR, U.T.O.-D.K.
Hankow
From Spokane



ERNEST A. COOK, M.D.
Alaska
From Michigan



STEPHANIE BRADFORD, U.T.O.
Shanghai
From Virginia

RECRUITS FOR THE FIELD

OF the recent additions to the mission staff whom we present to our readers this month, one has gone to Alaska, one to Japan, one to The Philippines and six to China.

Alaska: Dr. Ernest A. Cook is a native of Michigan and a member of Saint Jude's parish in Fenton. He is a graduate of the University of Michigan and received his medical degree from the Detroit College of Medicine and Surgery. He has had experience in the Detroit hospitals and in private practice. Dr. Cook has taken charge of the Hudson Stuck Memorial Hospital, Fort Yukon, thus enabling Dr. Grafton Burke to take a long-delayed furlough.

Anking: Miss Emeline Bowne comes from a well-known Church family of Utica, N. Y. She received her training as a nurse at the Training School of the Massachusetts General Hospital in Boston, afterwards filling the position of head nurse and supervisor in that institution.

Hankow: At the time of her appointment Miss Eva S. Carr was an assistant in pharmacy in the laboratory of the University of Washington. She is a member of Saint Mark's Church, Seattle, and was educated in Brunot Hall, Spokane, and the University of Washington.

Mr. Harold S. Gray also goes to Hankow to teach Economics at Boone University. He was educated at Phillips Exeter Academy and Harvard University, taking his A.B. degree in 1918 and his A.M. in 1922. During the war he answered the call of the Y. M. C. A. and was assigned to work in the German prison camps in England.

Kyoto: Miss Frederica Smith has gone to teach in Saint Agnes's School,

Kyoto. She is a native of New York State and a member of Grace Church, Baldwinsville. She is a graduate of Syracuse University and has had five years' experience in teaching, rhetoric and literature being her specialties.

The Philippines: Miss Effie B. Smith was born in Michigan but is now a member of Good Shepherd parish, Rosemont, Pennsylvania. Before studying as a nurse she graduated at Vassar College and took a course at the Sargent School for Physical Education. Miss Smith studied nursing at the Pennsylvania Hospital so that she has had unusual training—holding a college degree and degrees in physical education and nursing.

Shanghai: Miss L. Stephanie Bradford has been appointed for evangelistic work in this district. Born in France she came to this country in childhood, was educated in the Friends' School in Brooklyn, N. Y., and was confirmed in Holy Trinity Church in that city. Later she became a member of the staff at our mission at Ivy, Virginia.

Miss Anne A. Piper also goes to the evangelistic work in Shanghai. Like Miss Bradford she was educated in Brooklyn but at the Heights Seminary. When appointed she was a member of Christ Church, Bay Ridge, N. Y., where she was actively engaged in work among children.

The Reverend Hollis S. Smith was a candidate for the ministry from the diocese of Central New York. He was born in Binghamton and is a member of Trinity Memorial parish in that city. When the war broke out he was a member of the class of '17 in Saint Stephen's College, but he enlisted and spent sixteen months with the A. E. F. in France. On his return to this country he entered the General Theological Seminary.

NEWS AND NOTES

THE romantic story of the pioneers who blazed the way over the old Oregon trail seventy-five years ago was commemorated in the pageant held in Baker City, Oregon, last fourth of July. Our Church had her heroes among those pioneers, and Oregon has not forgotten them. Our cover shows one of the floats in the parade representing the little log church in which Bishop Scott held his first services. Other pictures of the pageant will be found in Bishop Remington's account of how he "hit the old Oregon trail" in this issue.

A MEMBER of Saint Paul's Church, Chestnut Hill, Pa., has just given \$6,000 for the endowment of the Julia Biddle Memorial Bed at the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska. This is the second bed within the past year endowed by a member of this parish.

AMONG the gifts on one Church school Christmas tree last year were sixteen subscriptions to THE SPIRIT OF MISSIONS for the Church school teachers. The thoughtful rector who provided them has received a letter from one of the teachers saying, "I hardly think I shall ever be without it again." We need not tell our readers that the magazine is equally appropriate as an Easter gift!

"THERE wasn't a vacant seat in the Cathedral and even the choir stalls and chairs in the choir were filled," writes Bishop La Mothe of a weekday morning service in Honolulu. These services are attended by the girls and boys of the Priory School, Iolani School and our day schools for Chinese, Japanese and many other nationalities in Honolulu. Iolani has a record enrollment and is in urgent need of new dormitories.

BISHOP HARE arrived in Yankton, South Dakota, fifty years ago the twenty-ninth of next April. The District is to hold its next Convocation in Yankton, the closing day being the anniversary which will be observed appropriately. Bishop Burleson has promised to send THE SPIRIT OF MISSIONS a full account of this notable event, with illustrations.

DURING its last academic year, Mahan School, Yangchow, China, received tuition fees amounting to \$14,121 Mexican. The appropriation from the Department of Missions for running expenses was only \$1,800 (Mexican). The tuition fees were more than sufficient to meet all the ordinary expenditures of the school.

THE Reverend F. B. Barnett, Wrightstown, Bucks Co., Pa., has kindly agreed to receive and forward subscriptions to the *Liberian Churchman*. All orders should therefore be sent to him. The *Liberian Churchman* is published at Cape Mount, Liberia, West Africa, six times a year. The subscription price is \$1.00 a year.

FIVE consecutive typhoons last summer wrought great havoc in the Chinese province adjoining our Shanghai district. A Chinese committee has been formed to raise \$1,000,000 to relieve the people. At the opening meeting of the campaign there were only half a dozen foreigners present, the Chinese running the whole thing. At this meeting \$102,000 was raised. "What a pity," says Bishop Graves, "that the Chinese politician is not as good as his merchant brother!"

THE 1922 Index to THE SPIRIT OF MISSIONS is complete and will be sent, free of charge, to anyone requesting a copy.

News and Notes

IN the death of Mrs. John H. Cady of Providence, R. I., on November 2nd, 1922, the Woman's Auxiliary lost a faithful and devoted officer and the Alaskan mission one of its most ardent and generous supporters. Mrs. Cady was for more than twenty-five years president of the Woman's Auxiliary in Grace Church, Providence, and on the executive board of the diocesan branch for most of that time, serving as corresponding secretary at the time of her death. She was deeply interested in all missions of the Church, but her chief efforts were on behalf of Alaska, superintending annually large shipments of supplies for Point Hope. Her enthusiasm and courage were the incentive for Rhode Island to assume the expense of the equipment and salary for Mr. Hoare's assistant at Tigara, which the diocesan branch of the Woman's Auxiliary kept up for two years and followed by a generous share of this sum later. Bishop Rowe writes of Mrs. Cady, "She was the friend of the late Reverend A. R. Hoare of Point Hope who made it possible for him to erect the fine mission buildings of that place. They will

stand as a memorial to her and I know how constant, faithful, earnest, and full of blessed help was her friendship for the work in Alaska. I shall miss her, the Alaskan mission will miss her, but from the 'other side' may she not still care for us and help us? God give her rest and peace, joy in the Presence of the Living Christ and service in the ample fields of eternity."



BISHOP CARSON'S successor as Archdeacon of the Canal Zone will be the Reverend James Lundy Sykes, of St. John's Church, Laurel, Mississippi. Mr. Sykes was appointed at a meeting of the officers of the Department of Missions on January twentieth.



HAS anyone a file of *The Alaskan Churchman* which could be spared? The president of the Alaskan Agricultural College and School of Mines at Fairbanks is anxious to secure one. Will anyone who can help in this way write to the Honorable Charles E. Bunnell, President of the Agricultural College and School of Mines, Fairbanks, Alaska?

SPEAKERS' BUREAU

FOLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that, so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various Departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City.

Requests for the services of speakers except Department Secretaries should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

ALASKA

Deaconess Harriet Bedell.
Dr. Grafton Burke and Mrs. Burke.
The Rev. J. W. Chapman, D.D.
The Rev. W. A. Thomas (in Ohio).

CHINA

The Rev. C. F. Howe.
The Rev. F. E. Lund.
The Rev. Y. Y. Tsu.
Dr. Claude M. Lee.
Mr. W. F. M. Borrmann.
Dr. H. H. Morris.
Mr. B. W. Lanphear and Mr. R. A. Watts.
Miss A. Brown.
Mr. C. F. Remer.
Deaconess Stewart.
Miss M. A. Bremer.

JAPAN

The Rev. J. A. Welbourn.

NEGRO

Archdeacon Russell.

PHILIPPINE ISLANDS

Mrs. Mosher.
Deaconess Peppers. (Available in Province VIII.)

OUR LETTER BOX

Intimate and Informal Messages from the Field

Writing on behalf of the staff at Saint Luke's Hospital, Shanghai, China, Miss Margaret Bender says:

MAY we through THE SPIRIT OF MISSIONS thank the members of the Woman's Auxiliary of the Diocese of Pittsburgh for the cases of supplies that we have just received from them for the hospital. The thrills of joy and surprise at the contents of those wonderful boxes, with their labels from the different churches, will ever be remembered by us with very deep appreciation. It is difficult for us to keep up supplies of this sort as we have so little to depend on for the running expenses of the hospital. Time and time again one goes into the office to ask for things that are needed only to be told "it can't be done". Suddenly coming into such great possessions, just at a time when it was most needed, made one feel just as though she was back in the days of fairies and that one's own fairy godmother had been doing the generous thing again. Our warmest thanks for all this goodness to us!



Miss May Wood McKenzie, who took up her work in the House of Bethany, Cape Mount, last year, gives us a pleasant glimpse of conditions in another part of Liberia:

I WAS forced to spend several weeks in Monrovia recently, awaiting a steamer, so I took the opportunity of visiting some of our schools near. The school at Bromley is quite large this year and shows the results of the devoted work of Mrs. Moort for so many years, much of which has been under great difficulties because of poor equipment. There, as elsewhere, is a great scarcity of books and those on hand are in many cases discarded ones from home, and few of the same issue.

One grade of girls is sometimes forced to have several different readers, or arithmetics. Much aid could be given the teachers in providing notebooks and pencils for the school. Perhaps some Junior Auxiliary would like to undertake this. I have been greatly helped in my work here this year by such a donation from a Sunday School class of Philadelphia.

The Parish School of Trinity Church, Monrovia, surely shows the desire of the boys and girls to get an education. A young man from Cuttington is in charge of this school, and is doing good work. He has an enrollment of 232 and the assistance of two women. They are trying to do the work of seven grades, and you can well imagine it is no easy task. Here one finds the boy and girl of sixteen and seventeen in a class with boys and girls of eight and ten. But they do not mind, for they are filled with the determination to learn "book" and nothing can daunt them. Here, as at Bromley, the supply of books is insufficient and the little parish house is filled to overflowing. Surely the educational task of Liberia is one to challenge the best teachers, and is "The Call of a Great Opportunity".



One of our clergy in Japan writes:

I HAVE heard or rather read in some of the Church papers that the clergy at home are expected to do all sorts of things, but I wonder if many of them can cover my number of trades. Here are some of the things that come my way besides regular preaching and mission work: Superintendent of a student's dormitory, member of a mission to investigate the teaching of English by foreigners in Japan, gov-

Our Letter Box

ernment school inspector (English teaching only), teacher of English, electrician, architect, furniture maker, painter (houses, etc., only), plumber, gardener, movie man, sales agent, general house repairer and glazier. Besides this I have handed out advice to the Government General of Korea, have been on the Advisory Board of the Educational Association of the prefecture and have lectured on education before educational associations here and there over and over again. I am also one of the editors of a magazine for students and correspondent for a paper at home. Sometimes when I go to one of my missions I have to take my vestments and my kit of tools and carpenter's apron, and when I don the latter, it seems to be a source of endless amazement to the people. It makes fun and a change for me, so I expect to go on and have my good time fixing things and trying to keep busy!

Miss Cecilia R. Powell who went to Japan in the autumn of 1922, with Miss Mona Cannell and Miss Helen Skiles, her classmates at the Philadelphia Training and Deaconess School, writes:

THE triumvirate has been in Japan now for six weeks. I am sure I can speak for all of us and say we are happy, tremendously interested in the work and life here, and we would not be in any other place doing any other work for anything in the world.

We had such a pleasant and comfortable journey across. It was good to have a quiet time to think over and digest all the thrill and inspiration of the General Convention. I have heard criticism on the words *Like a mighty army moves the Church of God*. Those who criticized have never been to a General Convention, I am sure. That was the one thought that gripped me and I am thankful every day of my life that I am a private in the ranks. It is a great privilege.

I was told that I could not do much in Japan. So far, however, I have not

found any lack of work of the kind I can do and, as is usual in the Mission Field, find that Sunday is not the "Day of Rest". Lately we have had an expectant, wonder-what-next, attitude, so much has happened. It is all a joy and one wants to be several people at once.

My knowledge of Japanese increases. I now know enough to give an organ lesson and to teach knitting. Also if the weather is just right can make three remarks about it. Hence, when we have Japanese callers I anxiously look at the weather to see what remarks I may venture. Thus armed, I advance, and when I have completed my repertoire just smile and consult my dictionary.

The necessary number of officials of the city of Fukui now have my history and I could not get lost if I tried.



The Reverend J. M. B. Gill of Nanking writes of the work done in our large and flourishing mission in that interesting old Chinese city:

WE are admitting some catechumens next Sunday, and the Sunday after that are baptizing at least seventeen people, eight of them boys in our dayschool. These pupils are really fine. The Christian boys in the school have a voluntary prayer meeting every Tuesday and Thursday after school is over and the average attendance is about forty-five. I wonder how many school boys at home would voluntarily do this, and Chinese boys love football, etc., as much as our boys at home do. Every other Saturday they go to the farm of one of our people outside the city, and he gathers in all the neighbors and they preach to them. Our prison preaching is going splendidly and the theological school students are a great help to us in this. The congregation gave a Christmas dinner to all the prisoners in the jail—about two hundred. These poor men are the most pitiable group in this whole city.

EDUCATIONAL DIVISION

Department of Missions

William C. Sturgis, Ph.D., Secretary

SUPPLEMENT NO. 1 to the *Handbook on China* is now ready for distribution. It covers the year 1921, and will be sent free on request to all who own a copy of the *Handbook*. Henceforth it will be included with all copies purchased.

The *Handbook on Japan* will include the story of the Mission up to the close of 1921. We hope to have it ready by the end of March, so that it can be available for use in connection with the new text-book on Japan, which is being issued by the Missionary Education Movement and which will be the book for study in the various communions throughout this country and Great Britain during 1923 and 1924. This makes it unnecessary to go to the trouble and expense of issuing a "Churchman's edition" of the interdenominational book. The *Handbook* will supplement the general account given in the text-book, with detailed information regarding our own work in Japan.

The last copies of a total edition of 5,000 copies of *Wanted—Leaders* were sold on the day before Ash Wednesday. I fear that this caused disappointment to a number of leaders who were late in organizing their classes and ordering the books. But it must be remembered that an edition large enough to supply every possible demand, no matter how belated or unexpected, usually means a lot of books left on our hands and absolutely worthless. Experience shows that such surplus stock can not even be given away. It does not seem fair to make the whole Church pay for a supply of books for which there is only the remotest possible chance of a

demand. Disappointment can always be avoided by ordering early. A month before the beginning of the study-period is enough to enable us to increase the size of the edition, if, by that time, all the orders are in.

A letter from All Saints' Parish, Omaha, states that five study-groups for laymen have been organized within the parish by laymen, and apparently without much difficulty. They are studying the general theory of the Church's Mission, using *The Church's Life*. I think that this record is unique in the American Church, at least, nothing like it has ever before come to my notice.

It is not too early to be thinking of Summer Schools and Conferences. Here is the list as thus far determined:

Lynchburg, Va.....	June 11-16
Lake Wawesee, Ind.....	June 17-23
Sioux Falls, S. D.....	June 19-29
Concord, N. H.....	June 23-July 2
Montrose, Pa.....	June 24-29
Ocean City, Md.....	June 25-29
Wellesley, Mass.....	June 25-July 5
Gambier, Ohio.....	June 25-July 6
Princeton, N. J.....	July 2-13
Geneva, N. Y.....	July 2-13
Racine, Wis.....	July 2-14
Conneaut Lake, Pa.....	July 5-19
Eaglesmere, Pa.....	July 5-10
Los Angeles, Cal.....	July 5-10
Hillsdale, Mich.....	July 5-12
Charlottesville, Va.....	July 30-Aug. 10
Sewanee, Tenn.....	Aug. 8-22

For detailed information regarding any of these Conferences, write to the Rev. Lester Bradner, 281 Fourth Avenue, New York.

FIELD DEPARTMENT

THE REVEREND R. BLAND MITCHELL, EXECUTIVE SECRETARY

COMMISSION ON THE CHURCH SERVICE LEAGUE

It will be recalled that the Church Service League, in its Convention at Portland, Oregon, last fall, adopted a resolution (which was endorsed by the Woman's Auxiliary and by the General Convention) requesting the National Council to create a Commission on the Church Service League under the Field Department; that such Commission be composed of representatives of the various national organizations in the Church, men's as well as women's, and of members at large. The purpose, of course, was to relate the work of the Church Service League as completely as possible to the National Council and to make it a league of all Church members, and not simply of the women as heretofore.

In pursuance of this request the National Council, at its meeting on December 13th, 1922, appointed such a Commission, including representatives of eight national organizations, two members of the Field Department, the Executive Secretary of the Field Department and four members at large. The Commission was instructed to "formulate plans for the development of the Church Service League" and to report to the February, 1923, meeting of the Council. As chairman of the Commission the Council named the Reverend Dr. William H. Milton, a member of the Council and for the past three years Executive Secretary of the Field Department.

The Commission's report was submitted to the Field Department and

to the Council at the February meeting. The following statement of principles was heartily approved by the Council and the Commission was continued as a permanent Commission under the Field Department:

Name—The name of this Commission shall be "The Commission on the Church Service League under the Field Department of the National Council."

Aim—The aim of the Commission is to present the ideals of service to the entire Church and enlist its whole membership in the work of the Church.

Functions—The functions of this Commission are:

1. To act as a central bureau for information and counsel on all matters pertaining to the Church Service League.
2. To federate existing general organizations of the Church for mutual understanding, coöperation and coördination of effort, and further, to give such publicity to work already undertaken and to develop such new opportunities for work to be done as to attract the attention, enlist the sympathy and receive the response of every member of the Church.
3. To advise and direct, where desired, the Church Service League in parishes and dioceses.
4. With the approval of the National Council, to suggest such other plans and policies as may bring into the active work of the Kingdom all the men and women of the Church.

Principles—In the performance of these functions there are certain principles hitherto stated by the Church Service League and approved by the Presiding Bishop and Council, May 10, 1922, as follows:

- A. The general work of the Church—Missions, Religious Education, Social Serv-

Field Department

ice—is the responsibility of every member of the parish.

B. All members of the parish should take some part in a general program of activities, covering the five fields of service.

C. The machinery for carrying on the Church's work should be simplified.

D. All organizations and activities of the congregation should be represented in a central body composed of men and women.

In applying the foregoing principles the following points should be kept clearly in mind:

1. The parish is the active unit of the Church Service League, and the ideal of the League is to apply the whole strength of the parish to the whole work of the Church.

2. The Church Service League should be a league of workers which recognizes that the Mission of the Church is the common task.

3. The emphasis of the Church Service League is on work first rather than on organization first.

4. In the parish the Church Service League may be either a federation or an organization to include all parish activities.

5. It is expedient that beyond the parish the Church Service League should be a federation. Each diocese is free to develop such organization as is best suited to its own special conditions and circum-

stances. If diocesan councils or committees are formed, they should be formed under the leadership of the bishop and made up of representatives of all the interests in the diocese. The Commission stands ready to serve as a clearing house and to help through advice and counsel.

Conference Between Organizations—The principles of coöperation and mutual understanding for which the National Committee of the Church Service League has stood and effectively worked should be maintained. The national Church organizations are therefore urged to continue through selected representatives to come into conference when occasion demands under the direction of this Commission.

The Commission hopes in the near future to supply the Church with a bulletin in the official Bulletin Series, setting forth the history of the League's development, the statement of the foregoing principles, and practical suggestions for putting the Church Service League in operation in a parish. Correspondence bearing on the work of the Church Service League should be addressed to the Reverend R. Bland Mitchell, Field Department, 281 Fourth Avenue, New York City.

PERSONNEL OF COMMISSION ON CHURCH SERVICE LEAGUE

Woman's Auxiliary: Mrs. A. S. Phelps, 521 Woodland Ave., Plainfield, N. J.

Girls' Friendly Society: Miss Frances W. Sibley, 1043 Parker Ave., Detroit, Mich.

Church Periodical Club: Mrs. Paul Sterling, 3 Cedar Park, Melrose, Mass.

Church Mission of Help: Mrs. John M. Glenn, 1133 Broadway, New York, N. Y.

Guild of St. Barnabas for Nurses: The Reverend C. M. Davis, 281 Fourth Ave., New York, N. Y.

Daughters of the King: Mrs. Felix G. Ewing, Cedar Hill, Tenn.

Field Department: The Reverend R. Bland Mitchell, Executive Secretary, 281

Fourth Ave., New York, N. Y.; The Right Reverend Philip Cook, D.D., Wilmington, Del.

Churchwomen's League for Patriotic Service: Mrs. William C. Sturgis, 103 East 29th St., New York, N. Y.

Brotherhood of Saint Andrew: Mr. G. Frank Shelby, 202 South 19th St., Philadelphia, Pa.

At Large: The Right Reverend Charles H. Brent, D.D., 237 West North St., Buffalo, N. Y.; The Reverend W. H. Milton, 125 South 4th St., Wilmington, N. C.; Mr. Lewis B. Franklin, 281 Fourth Ave., New York, N. Y.; Hon. Ira W. Stratton, 408 Green Terrace, Reading, Pa.; Mr. Courtenay Barber, 617 Peoples Gas Bldg., Chicago, Ill.

THE DEPARTMENT OF RELIGIOUS EDUCATION

WILLIAM E. GARDNER, D.D., EXECUTIVE SECRETARY

THE RELIGIOUS DRAMA MOVEMENT

By Margaret Swain Pratt

of the Commission on Church Pageantry and Drama

Mrs. Pratt prepared this article before the National Council reduced the expenditure for 1923 by cutting Pageantry from the budget. We lose Mrs. Pratt's services after three years in which every section of the Church has benefited by her advice and guidance. With this article before us we must "carry on."

HEYWOOD BROUN, the much-quoted columnist of the *New York World*, has written, "The feud between art and propaganda is inevitable and practically irreconcilable. But a time has come when it is worth while to pause and consider which is the more important."

For the Church, Religious Drama as art and Religious Drama as propaganda are at present equally important.

Religious drama as propaganda is thoroughly understood and accepted. It is the play or pageant which carries a religious message; the missionary play, the play with the Prayer Book, Christian Nurture or the Creed for its theme, the ethical play, the Nation-Wide Campaign play, the Christian Social Service play. It is educational in that it stretches the imaginations of the participants and of the audience to a sympathetic understanding of Christ, of His people and of His ways. The religious play as propaganda is used widely throughout the Church to supplement the Church School lesson and to present more vividly appeals that were once made only through sermons and lectures. It belongs in the Church School room, the parish house, or out-of-doors.

Religious drama as an art is not so well understood, or so generally accepted as desirable in religious life, and, therefore, on the part of the people who believe in it, a greater effort should be made both to justify and to safeguard it.

Religion Can Influence Art. The interdependence of art and religion is obvious. The art that lives, the only art, is the art that reveals spiritual understanding or longing. Art is brought about by the desire of an individual or of a people for self-expansion and glorification through self-expression, and so the various forms of art which have embodied religious ideals and spiritual longings are the records of the spiritual evolution of a race.

The Egyptian art was eloquent of the Egyptian belief that matter must be transmuted by spirit. Greek art expressed the Greek idea that matter was the perfect creation of spirit; that spirit breathed through matter. Mediaeval art reflected the mediaeval conception that matter must be destroyed in order to release the spirit. Until the so-called scientific age, all art was religious. Art was only great insofar as it revealed spiritual insight

and aspiration. What could more closely define the attitude of the scientific age than the appearance for the first time of secular art? The difference in spiritual conceptions before and after the Reformation is clearly indicated in the architecture and decoration of the churches of the two periods. The church before the Reformation was glorious in color, line and material, reflecting a belief in God, the origin of life and beauty; the church of the Puritan was cold and bare, the expression of the Puritan's emphasis upon death and his fear of an austere, negative God.

Today we are on the upward curve in religious experience. Once more religion is permeating life. It is no longer a matter of Sunday and "Thou shalt not", and nothing testifies more surely to the fading distinction between acts of everyday life and acts of religion than the tendency to estimate the value of modern works of art according to the degree of spiritual insight revealed in them. Above all, the theatre which is the expression of all the people reflects a spiritual awakening in its effort to plumb spiritual depths, and to sharpen the spiritual values in the drama with every tool it has—words, rhythm, music, color, form and light.

Art Needs Religion. However, the spiritual values which the artists of today are striving to reveal are confused, and doubtless reflect the spiritual confusion of mankind. This confusion might be lessened if the Church with its *one foundation* could once more become a place of inspiration for the imaginative and the dull, for the brilliant and the dreary, as well as for "good people". But this cannot happen unless the Church finds a way of speaking to them all, and a way for each one of them to speak in the church to each other and to God. One such way is offered through the art of religious drama.

Again, what do we mean by art? "At the bottom of art as its mainspring lies the impulse shared by art with ritual which is the desire to utter, to give out a strongly felt emotion or wish."* The use in the church of dramatic ritual had its origin undoubtedly in the impulse of primitive man to use all human gifts and all beautiful things—movement, music, color, form—to express his understanding of and his longing for his God. But the tendency of the sophisticated Western mind was to exercise restraint and to formulate religious expression, and this restraint has been manifested in ever-decreasing modes of religious expression in which the group or congregation may actively participate. We have come to realize, however, that it is doing rather than listening that brings inspiration, conviction and power to man, and that doing or acting *together* is more potent than acting alone. There is virtue in the group appeal. Christ gave recognition to it, saying, "When two or three are gathered together in my name, I will grant their requests." The present rituals of the Church are exquisite and for many they recreate vividly the emotions which they once directly expressed, and which "abide with us always." But may we not have new dramatic rituals to give voice and form to religious emotional impulses which are peculiar to modern life, which are induced by fresh circumstances and revelations? If, through the ministrations of the Church, we have grown in spiritual perception, then we must have means of giving form to our new visions and aspirations. And if there are people who have newly realized their relation to the Church, may they not share in creating forms which shall be a direct and vital expression of their beliefs and longings, through which they

* *Ancient Art and Ritual*, Jane Harrison, Home University Library.

Department of Religious Education

may *experience* religion. Thus the tendency of religious drama in the Church should be toward formal presentation, toward dramatic ritual or ceremonial.

Safeguarding Sacred Drama in the Church. But there is danger that the desire for religious drama in the Church will spread too rapidly; that the presentation of religious dramas in the church will become popular before the standards of presentation are established. This would lead to sentimentality, tawdriness and vulgarity, which would discredit the whole movement. This tendency was apparent before the organization of the Commission on Church Pageantry and Drama, and it has become one of the chief aims of the Commission to prevent it going further. Religious drama in the Church must have all the qualities of art—truth, beauty and reverence. The literary form must be consistent with that of the regular services of the Church. The costumes and properties must be a consistent part of a devotional service. "A wrinkled, soiled or carelessly made costume in a religious dramatic production inevitably conveys the impression of thoughtless irreverence. Every accessory of a religious play should be reverently made, used and preserved. Not to do this would be to teach irreverence; in which case it would be better to have no religious drama."* Make-up is out of place and the lighting of a chancel drama should be temperate and untheatric.

It is the conviction of the Commission that religious drama, consistent with high standards of art, is needed for presentation in the Church, but that theatrical appeal from the chancel should be discouraged.

The Scope of the Religious Drama Movement. The Commission on Con-

servation and Advance of the Methodist Episcopal Church has not only a department of pageantry, but maintains a house and a staff of workers to store and make costumes. The object of this department or division is to bring a knowledge of the educational dramatic method to students of religious education and workers in the church.

The Presbyterian Church makes provision for religious drama in its Vacation Bible School program and program of Week Day Religious Instruction. Dr. Robinson of the Board of Publications believes that the program of religious education in all these aspects must make increasing use of religious drama.

The Baptist Board of Missionary Education reports that it has difficulty in keeping a supply of religious dramatic material sufficient to meet demands. A splendidly equipped religious drama workshop is maintained in the basement of the First Baptist Church in Jersey City.

The New Jersey State Sunday School Association offers courses in the dramatic method.

The Drama League of America has a Committee on Religious Drama with the advisory service of such men as Mr. Charles Rann Kennedy and Mr. Walter Prichard Eaton.

On November 20, 1922, the Social Service Department of the Federal Council of Churches organized a Committee on Religious Drama to evaluate and to help to standardize religious dramatic material for all contributing denominations and organizations.

The American Unitarian Association maintains a library of plays recommended by the Commission on Church Pageantry and Drama.

The Northfield Summer School of Religious Education and the Northwestern Summer School of Religious Education, Evanston, Ill., are placing considerable emphasis upon the use

* *The Production of Religious Drama*, issued by the Commission on Church Pageantry and Drama, 281 Fourth Avenue, New York City.

Department of Religious Education

of dramatic material, and Professor Norman Richardson says that in the plans for next summer's session this emphasis will be enlarged.

So far the Episcopal Church has pointed the way in this revival of drama (and incidentally of all other art forms) within the church. For the Episcopal Church to cease its efforts now would amount to a relinquishment of one of its greatest opportunities for spiritual influence on the cultural tendencies of this country.

The intellectual and professional world apart from the Church will continue to evolve powerful religious and philosophic dramas to challenge, stimulate and enthuse the intellectual, and the sectarian organizations will continue to evolve religious drama as a means of holding the children and attracting people to the churches and to the contemplation of religious subjects. What will the Episcopal Church do? It must check tawdry productions on the one hand and develop the art of religious drama on the other.

The Peculiar Contribution Possible for the Episcopal Church. Martha Candler, in *Drama in Religious Service*, says, "It is perhaps natural that the Episcopal Church . . . with its greater observance of the spirit of sacramentalism, should approach religious dramatic production in an attitude somewhat different from that of other denominations", and she speaks of the Commission's emphasis upon "the element of religious devotion which extends itself even to the *preparation* of the 'sacred drama.'"^{*} In a vague way people are looking to the Episcopal Church to develop "sacred drama" which is something quite apart from the philosophic or religious drama of the secular theatre, such as *The Fool*, by Channing Pollock and *From Morn to Midnight*, by

Molnar, and also apart from the religious propaganda plays to which the denominations are largely confined.

Sacred Drama is religious drama considered and developed within the Church as an art, which tends to become a formal or ritualistic medium for the group expression of spiritual yearning or volition; a service of devotion full of grace, truth and beauty. Its end is religious inspiration and its rightful place is in or at least in connection with the church, with other forms of religious art—painting, sculpture and music. In many places the Episcopal Church has sacrificed or forgotten its heritage of beauty and it should foster religious drama as a means of reviving beauty to the glory of God. It is possible for the Episcopal Church to do this without making mistakes because it has long been a custodian of culture, because it has the tradition of dramatic ritual and standards already made and because it has the sacramental spirit.

AN EPOCH-MAKING BOOK

The Church's Inquiry Into Student Religious Life is an analysis in fourteen chapters of the principles deduced from the three years' experience of the Student Inquirers. It is "an invaluable publication, sane, careful, suggestive", as one college worker describes it. The seven "Inquirers" have been working with the Reverend Paul Micou as experimenters in student work. This report by Mr. Micou is, therefore, based on actual experience. The second part is made up of quotations from letters and reports, and gives so vivid a picture that the reader literally sees the college pastor at work. The total impression is one of buoyant hope that the Church will win her students now that her policies are based on such tried and tested foundations. The Book Store, 281 Fourth Avenue, New York, 50 cents, 250 pages, fully illustrated.

^{*} *Drama in Religious Service*, Martha Candler, The Century Company.

THE DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

CHARLES N. LATHROP, EXECUTIVE SECRETARY

A SUCCESSFUL EXPERIMENT

By the Reverend S. Glover Dunseath

Canon Missioner in Social Service of the Diocese of Newark

FOR at least three years the Board of Social Service of the Diocese of Newark has coöperated with the Woman's Auxiliary and the Board of Religious Education in organizing and providing material for discussion groups and study classes held during the Lenten season. This year the Board of Social Service decided to try an experiment which would not interfere with the usual Lenten discussion groups, and which would place in the hands of the people a certain amount of literature regarding Social Service.

At the November meeting of the Board the secretary proposed a "Correspondence Reading Course", to be tried out during the first five weeks of 1923. A letter was sent to the clergy of the diocese, calling their attention to the need of parochial Social Service committees, the spreading of information regarding Social Service by means of the "Reading Course", Social Service conferences and other matters. Enrollment cards were enclosed on which the rectors were asked to write the names of those who they felt would be interested in or helped by such information as would come to them through the Reading Course. A stamped envelope addressed to the diocesan secretary was also enclosed. Almost five hundred names, representing forty-eight parishes, were sent in, in time to be enrolled for the Course. Almost one

hundred more were received too late, and it was found necessary to plan for a second series to be sent out during the Lenten season.

A letter was written to all the people on the list informing them that their rectors had sent in their names to receive this literature and telling them that once each week for five weeks they were to receive by mail a pamphlet dealing with some phase of Social Service, which they were asked to read and study. And so during these five weeks, five hundred people in the diocese have been receiving such pamphlets as: (1) *Social Service at the General Convention of 1922*; (2) *What is the Plus that the Church has to Add to Secular Social Service*; by Mary Willcox Glenn; (3) *The Department of Christian Social Service*, by the Reverend Charles N. Lathrop; (4) *The Church and the Foreign-born, How to reach the Foreign-born*; and (5) *Questionnaire on the Nature of God and His Purpose for the World*; each accompanied by a small insert identifying it as pamphlet 1, 2, 3, 4, or 5 of the Social Service Reading Course.

Names have come in from every part of the diocese. One small mission up in the mountains where it would be quite impossible, during the winter months at least, for people to attend a discussion group with any regularity, is represented by ten names. Several of the large city and

Department of Christian Social Service

suburban parishes are also well represented.

It has been impossible thus far to gather up results. The secretary has received a number of letters which suggest a real interest in the Course, and some of which reveal a need for just such information as the pamphlets provide.

It has been the purpose of the sec-

retary to allow the Course to "sell" itself. No attempt has been made to multiply numbers. Thousands of names might have been on the mailing list if follow-up letters and telephone calls had been sent to the rectors. The present number exceeds the number originally provided for and the need for a second series is proof that this Course is filling a real need.

A NEW MEMBER OF OUR FAMILY

IT was a dingy office in a dingy neighborhood—the south end lodging house district in Boston. I dimly remember a flight of still dimmer stairs and a flickering hallway. But there the dimness and dirt stopped. When you opened the office door you felt that here all had been swept and garnished. If there weren't any flowers (and I can't remember whether there were or not) you certainly got the impression of growing plants and shining ivy leaves. In other words those two rooms had atmosphere.

I am not the only "in training" who will not forget those neat well-ordered rooms and amazingly inconspicuous files, and who will carry through her future work some vivid memories of the then district secretary, Miss Mildred P. Carpenter. At the time that I first went to District Twelve Miss Carpenter had been with the Associated Charities (now the Family Welfare Society) for four years. She was one of a group of spirited workers whom Miss Higgins, afterwards Mrs. Lothrop, the general secretary, had gathered round her, and who under her admirable leadership were making a real contribution to the social work and social thinking in Boston.

Miss Carpenter is a born organizer and an exceptionally fine trainer of new workers. Like all the Boston workers of those days she owed much to the Case Committee which by

various processes had been developed in the district. Mrs. Joseph Lee was a member of the Case Committee in this south end district, and Miss Carpenter, I know, felt that she owed much to her wise and friendly support.

The families that dwelt in this part of the south end presented every variety of social problem—many of them, alas! those problems of drink and immorality which are so likely to dismay the beginning worker. How she did it I do not know, but by some means Miss Carpenter contrived, not only in her own dealing with her clients but in guiding the work of her students, to emphasize the underlying spiritual realities and thus efface any feeling of depression or discouragement. Many workers must have felt what one later expressed to me: "Miss Carpenter helped me to get my balance. She saved me for social work."

It was inevitable that other opportunities for social work should be offered Miss Carpenter. In 1912 she became the first general secretary of the Utica, New York, Associated Charities. She stayed there three years, seeing the society through its first difficult years of organization. In 1915 she became general secretary of the Associated Charities in Stamford, Connecticut, and in 1918 went to New Bedford, Massachusetts.

These last five years, as general secretary in a New England textile city, have given a wide opportunity

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for Miss Carpenter's special talents. With her feet on the ground, securely entrenched in the knowledge of community needs which her contacts with disadvantaged families brought her, she developed community knowledge of these needs and resources with which to meet them. During the unemployment crisis, when New Bedford—a one-industry town—was seriously affected, she secured the services of employers on a committee which should consider case by case the needs and possibilities of the unemployed who appealed to the Family Society for help. The trend and the spirit of much of her work in New Bedford are shown in an article which she recently contributed to *The Family*.

The qualities which have made Miss Carpenter so efficient in the field of family social work will be sources of strength in the new activity she has undertaken. Her sympathetic understanding of clients and co-workers alike, her ability to organize and to stimulate "creation within coöperation," above all her steadfast realization that "the life is more than the food, and the body than the raiment," make the loss to family social work an

equally tremendous gain to the new field.

Miss Carpenter began her new work as Consultant on Church Institutions February fifteenth under this Department. She has already been called in to help in working out a solution for a problem in orphanages and child-caring for the Church in one of our large cities and is ready to be of service in other places. Her service too will be available to help in developing a practical program on social service in the dioceses and parishes.

SUGGESTIONS ON JAIL WORK

A NEW pamphlet is now being published by the Executive Secretary. It has been read by a number of men and women authorities in jail conditions and is practical and applicable to the local jail conditions throughout the country. It is an answer to the call for something practical to do. It is hoped that many group conferences will undertake this work. Order from the Book Store, 281 Fourth Avenue, New York, at 15c the copy, 2 copies for 25c. Ask for No. 5521.

CHARLES DAVID WILLIAMS

Bishop of Michigan

Died February fifteenth, 1923.

Every generation in the life of the Church has produced leaders fitted to meet the special problems of the age. In this period of transition when men are seeking assurance that the Christian Church will accept leadership in the effort to establish a more Christian social order, the late Bishop Williams has been an outstanding figure. He has been a clear-eyed critic of our industrial and political system, a lover of men in every station in life and a fearless prophet of a better era, whose life and work have done much to show a sceptical world the high purpose and earnestness of the Christian Church.

Bishop Williams has been known and respected not only in America among the college students whom he charmed with his vigorous eloquence, or the social and labor leaders whose problems he so readily grasped, or workers among the foreign-born whom he helped most effectively, but in England as well among their great social leaders. Even on the Continent he has been recognized as an able, fearless but withal humble exponent of the principles laid down by the Carpenter of Nazareth.

A LIST OF LEAFLETS

Leaflets are free unless price is noted. Address the Book Store, Church Missions House, 281 Fourth Avenue, New York, stating quantity wanted.

Remittances should be made payable to LEWIS B. FRANKLIN, Treasurer.

DEPARTMENT OF MISSIONS

Devotional

- 50 Prayers for Missions.
- 51 A Litany for Missions.
- 52 Mid-Day Intercession for Missions.
- 54 Mid-Day Prayer Card.
- 1101 Parish Prayers for Missions.

Alaska

- 800 The Borderland of the Pole. 5c.

Brazil

- 525 Under the Southern Cross. 5c.

China

- 200 The Chung Hua Sheng Kung. (Holy Catholic Church in China.)
- 208 Plans of Proposed Buildings at Nanchang.
- 210 Help Us Open the Gates of Nanchang.
- 249 Kuling School.

Cuba, Porto Rico and Virgin Islands

- 500 The Pearl of the Antilles. 5c.
- 501 In the Track of the Trade Winds. 5c.

Japan

- 303 St. Agnes', Kyoto.
- 307 Missionary Problems and Policies in Japan. 20c.

Liberia

- 100 Our Foothold in Africa.

Panama Canal Zone

- 576 When Dreams Come True.
- 577 Under Four Flags. 5c.

Philippines

- 400 The Cross, The Flag and The Church. 5c
- 405 From Head-Axe to Scalpel.

Indians

- 608 Our Indian Schools in South Dakota. 5c.

Southern Mountaineers

- 1550 Appalachia. 5c.

Educational Division

- Church Dictionary. 25c.
- 3000 A Service for Missionary Day.
- 3008 Wanted—Leaders—Outline of Program Meetings. (Negro.)
- 3009 The Church of Today and The Church of Tomorrow.
- 3056 Program Meetings—What They Are and How to Organize Them.
- 3060 Mission Study Class: Place and Value.
- 3094 Ten Missionary Stories. 10c.
- 3095 Descriptive List of Plays and Pageants. Lives That Have Helped. 20c.
- The Making of Modern Crusaders. 20c.
- Missionary Anthem, "Thus Saith the Lord." 10c.

Foreign-Born Peoples in U. S.

- 1501 The Eastern Orthodox Church. 10c.
- 1505 What to Do for Christian Americanization. Free.
- 1510 The Czecho-Slovaks. 10c.
- 1511 Historical Contact with the Eastern Orthodox. By W. C. Emhardt. 10c.
- 1520 How to Reach the Foreign-Born.
- 1523 Church of Denmark and the Anglican Communion. 10c.
- 1524 Norwegian and English Churches. 10c.
- 1529 Who Are the People of the U. S. A.? Free.
- 1531 The Vestments of the Church of Denmark. 2c.

Tracts on the Church, each 2c.

- F.B. 20 Swedish. By O. A. Toffteen.
- F.B. 21 Swedish. By Bishop Williams.
- F.B. 22 The same in English.
- F.B. 23 Italian. By T. E. Della Cioppa.
- F.B. 24 The Same in English.
- F.B. 25 Spanish. By N. Granero Mantero.
- F.B. 26 Hungarian and English, on Reformed Church Concordat. By Louis Nanassy.
- F.B. 27 Armenian and English letter.
- F.B. 50, 51, 53. Prayer Leaflets in English, Greek, Hungarian and Swedish, each 15c.

Miscellaneous

- 901 A Soldier's Vision of Missions.
- 916 Designated and Special Gifts.
- 969 The Church and the World.
- 978 At Home.
- 979 Abroad.
- 1252 50,000 Miles in Fifty Minutes. 5c.

DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

- The Social Opportunity of the Churchman. 25c; 5 for \$1.00.
- Suggestions for Leaders for above book. 15c.
- Proceedings of First National Conference (Milwaukee), 1921. 25c.
- 5506 Suggestions for Parish and Diocesan Social Service Organizations.
- 5510 The Social Task of the Church as Set Forth by the Lambeth Conference of 1920. 25c.
- The Motion Picture Problem. 15c.
- 5514 The City Mission Idea (small leaflet).
- The City Mission Idea. An interpretation by Dr. Jefferys. 15c.
- 5516 What Is the Plus That the Church Has to Add to Secular Social Service? By Mrs. John M. Glenn.
- Proceedings of the Second National Conference. 1922. 25c.
- 5517 The Department of Christian Social Service. What It Has Done. What It Plans to Do.
- Social Service Through the Parish. By Dr. Brackett and Miss Vernon.
- Social Service at the General Convention (1922).

FIELD DEPARTMENT

- 2009 A Prayer for the Nation-Wide Campaign.
- 2028 Bible Readings and Prayers.
- 2012 Uniting the United States.
- 2043 All America.
- 2044 Everywhere.
- 2051 Financial Pledge Card.
- 2087 The Campaign and Money.
- 2089 Every Member Canvass; Why Annually?
- 2091 The Diocesan Training Institute for Leaders of Parish Conferences on the Church's Mission.
- 2093 How to Prepare for Parish Conferences on the Church's Mission.
- 2094 Christian Stewardship—A Referendum.
- 2095 My Vote on Proportionate Giving.
- 2099 Suggestions to Canvassers for the Church's Mission.
- 2101 1922 Speakers' Manual.
- 2102 Accomplishments.

A List of Leaflets

- 2103 The New Program.
- 2104 Faith and Prayer.
- 2105 Stewardship.
- 3010-A Stewardship.
- 3015-A If I Were a Layman.
- 3020-A Proportionate Giving.

DEPARTMENT OF RELIGIOUS EDUCATION

- 4101 Teacher Training, Standard Course.
- 4103 Teacher Training, Field Plan.
- 4404 How to Plan a Normal School.
- 4501 Little Helpers' Membership Card—
Price 2c.
- 4502 Little Helpers' Leaders' Prayer.
- 4503 Little Helpers' Prayer.
- 4504 Little Helpers' Mite Box.
- 4505 Church School Service League Prayer.
- 4506 Little Helpers' Department of the
Church School.
- 4508 What Is Box Work?
- 4509 Little Helpers' Letters to Parents.
- 4510 Birthday Thank Offering (For Leaders).
- 4511 Whitsunday Service (\$1.00 per 100).
- 4512 Birthday Thank Offering Envelope.
- 4514 "Call to Service"—Primary (Issued for
Lent).
- 4515 "Call to Service"—Junior (Issued for
Lent).
- 4516 "Call to Service"—Senior (Issued for
Lent).
- 4517 Our Birthday Thank Offering (for boys
and girls).
- 4518 Book of Programs of the C.S.S.L. 30c.
- 4519 "Working Together"—Price 5c.
- 4520 Bibliography for Little Helpers.
- 4521 Church School Service League (A de-
scription).
- 4522 Prayer for Leaders of the Church
School Service League.
- 4523 Prayer for the Birthday Thank Offer-
ing.
- 4600 Some Questions.
- 1900 Week-Day Religious Instruction.
- Daily Vacation Bible Schools.
- Descriptive List of Plays and Pageants
supplemented by Bulletins Nos. 1, 2,
3, 4 and 5.

Bulletins

- 14 Theological Text-Books.
- 32 Syllabus of Theological Studies and
Examinations.
- 20 A Diocesan Program of Religious Edu-
cation.
- 22 Students and the Church.
- 27 Immigrant Child and the Church
School.
- 29 Report of Commission on Provincial
Organization.
- 30 Church Boarding Schools.

LITERATURE

- 1263 Education in the Church for One Hun-
dred Years.
- Mission Packets Loaned for Two
Weeks.

THE WOMAN'S AUXILIARY

- W.A. 9g Bible Readings.
- W.A. 12 Supply Department.
- W.A. 17 What the Auxiliary Can Do for
Religious Education.
- W.A. 21 Suggestions for Educational Sec-
retaries.
- W.A. 22 How to Lead a Discussion Group.
- W.A. 23 A Devotional Exercise.
- W.A. 30-31-32—Suggestions for Presidents,
Secretaries, Treasurers. 5c a set.
- W.A. 94 The Educational Opportunity of
the Supply Department.
- W.A. 100 U. T. O. Resolution and Prayer
Card.
- W.A. 101 The Gift of a Thankful Heart.
- W.A. 103 The Little Blue Box.
- W.A. 106 From Small Beginnings.
- W.A. 107 Thirty-eight Suggestions for U. T.
O. Treasurer.
- W.A. 113 Helps for U. T. O. Treasurers.
- W.A. 115 What Mary Saw.
- W.A. 116 Spiritual Value of the U. T. O.
- W.A. 117 U.T.O. Catechism.
- W.A. 121 Prayer for the Woman's Auxiliary.
- W.A. 123 Church Service League Prayer
Card.
- W.A. 124 U. T. O. An Interpretation.
- W.A. 127 The Challenge of the Church.

THANK YOU!

Almost 140,000 copies of the Lenten Offering (February) Number of The Spirit of Missions were sold last month by the Church Schools throughout the country for the benefit of their Lenten Offering for Missions. Some parishes ordered twenty-five copies of the number, while others ordered as many as five hundred. Thus there were over four times as many readers of this number as there are of the regular issues of The Spirit of Missions.

This splendid achievement is largely due to the zeal and energy of the clergy, and the superintendents, teachers and pupils of the Church Schools. To one and all we tender, in the name of the Church's Mission, our grateful thanks. They have not only materially increased the Lenten Offering for Missions, but they have made many new friends for The Spirit of Missions.

FOREIGN-BORN AMERICANS DIVISION

DEPARTMENT OF MISSIONS

The Reverend Thomas Burgess, Secretary

THE NATIONAL COUNCIL asks that the Good Friday offering this year be given partly for a new and tremendously important project of the Church, the sending of a few picked men to Bible lands to help our sister Churches there. Read the resolution on another page under the February meeting of the Council. We have heard the cry "Come over to Macedonia and help us." We must answer it. This new work has been planned and recommended by our Division officer, Dr. Emhardt, as the result of his memorable visit to the Near East last summer.

Mr. Percy J. Knapp, the lay field worker of the Division, goes this month to Chicago, in response to the request of the Province of the Midwest. According to the vote of the Province this Division is placing Mr. Knapp in Chicago for a year, where he will make his headquarters, conduct a work like the successful service he has just given for Los Angeles and train volunteer leaders sent to him from other dioceses of the Province. Other members will assist in this from time to time.

A second lay field worker has been added to the Division, Mr. William Lamkie, one of the best known experts in the country. He took up his work at the beginning of the year. In January he assisted Mr. Bridgeman in his intensive work in Detroit, and is now devoting his time to New York City.

East Saint Louis is a growing polyglot city where we have just one parish. At the urgent request of the bishop the Division has sent an experienced woman worker, Miss Maude Taggart, to help reach the

foreign-born and their children, under the joint direction of the Division and the diocese.

The Girls' Friendly Society has appointed a national Director for Foreign-Born Work, Miss Harriet Dunn, who is working in close touch with the Division.

The National Foreign-Born Department of the Y. W. C. A. has asked the Division to assist in placing 2,000 Russian refugees. These are all of the refined and educated classes, who were among the 20,000 exiles in Constantinople. These have now all been driven out of that city and are obliged to find refuge elsewhere. Two thousand are coming to the United States in the course of the year. What is needed is that some of our best people undertake to care in their own homes for them temporarily and find them positions where they may earn their living. Here is a work of real Christian hospitality for Russian Orthodox gentlefolk. They are intellectually equal to our best Americans; they are in a pitiful plight; they need real friends. About a hundred of our Church people have already responded to this call. If the reader can provide for one or more please write in detail to the Division as to what provision can be made.

The Reverend Robert Keating Smith, our Czech specialist, is making a brief trip abroad for personal reasons. He is taking this opportunity to pay another visit to Czechoslovakia, on which trip he plans to accompany the Right Reverend G. Mott Williams, the bishop in charge of our European Churches. Bishop Williams is greatly interested in our Church's contact with the reborn Czechoslovak Church.

THE WOMAN'S AUXILIARY

TO THE NATIONAL COUNCIL



SAINT LOIS'S KINDERGARTEN AT WORK

SAINT LOIS'S SCHOOL FOR GIRLS

By Deaconess Hart

SAINT LOIS'S School for Girls, on the same compound in Hankow as Saint Phoebe's Training School for Deaconesses, was started by Miss Alice Clark in 1912. At that time she erected a three-room temporary school building, guaranteed to last for five years, for the modest sum of \$500 (Mexican). After ten years, it is still going strong, the largest room now being used for an oratory, and the other two for a kindergarten. Owing to Miss Clark's foresight and good management a fine

two-story brick schoolhouse was erected some two years later at a cost of \$10,000 (Mexican). This has been largely paid for locally; and although there is still a debt on it of \$1,500 (Mexican), we hope to wipe that out in another year. It is far and away the best day school building in the diocese, and many visitors say it is the best day school building they have seen in China. It is the only school in the city of Hankow that provides a complete upper and lower primary course. On the completion of the new



SAINT LOIS'S KINDERGARTEN AT PLAY

building, this school was named after Saint Lois, and it is the fact of having two patron saints on the same compound which seems to prevent many of our friends from remembering either of them—though indeed with all the different schools on this compound, there would have been danger of one saint being overworked! The Chinese bookkeeper at the Religious Tract Society has solved the problem (to his own satisfaction, at least) by addressing all our bills to the “St. Girls’ School”—which will probably amuse Deaconess Phoebe and Grandmother Lois when they hear of it.

A few years ago Miss Clark gave up her connection with the school, and for the last three years the various schools have all been under the management of the writer. We encourage co-education to the extent of taking boys in the first and second grades as well as in the kindergarten.

The kindergarten deserves a paragraph all to itself. It was opened two years ago at the urgent request of many Chinese friends, who felt that it was a reproach to the city of Hankow that it had no Chinese kindergarten. A committee was formed which guaranteed its financial support and gave the money for the necessary equipment. The committee made up any deficit at the end of each term, and it was somewhat of a shock that there was no deficit at the end of the last term, as one does not like to discourage a cheerful giver. However, the committee has hopes of being able to raise the money to add a wing to Saint Lois’s for the special use of the kindergarten, and that will give ample scope for the exercise of generous giving. The kindergarten bears the appropriate name of *Wu-Pen*, a phrase from the classics which means “attending to the root”.

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At present, the kindergarten is housed in one-half of the old school building, the other half being used as the oratory. Some day we hope to tear down this building and put up a two-story one with a gymnasium and assembly hall on the ground floor and a chapel above. While we attend Sunday services at Saint Paul's Cathedral, a school chapel is an essential feature of our work. We have a daily Eucharist in the oratory. In the

afternoon, we have to hold three services to give all the children an opportunity to attend prayers. On Sunday we must have two separate Sunday Schools to accommodate all who come. In the spring term of 1922 we had 225 day pupils, including the kindergarten.

(On account of lack of space in this issue we are obliged to defer the account of Saint Phoebe's Training School until next month.—Ed.)

MEETING OF THE EXECUTIVE BOARD

TEN of the elected members attended the meeting of the Executive Board on February 5th and 7th, Miss Matthews, Mrs. Dix, Mrs. Phelps, Mrs. Adams, Miss Weed, Miss Winston, Mrs. Loaring Clark, Mrs. Butler, Mrs. Prince and Mrs. Johnston, Mrs. Strong, the Girls' Friendly Society representative, and Miss Lindley, Mrs. Wade, and Miss Boyer. The meetings were saddened by the realization of the anxiety and sorrow resting upon one of the members of the Board, Mrs. Kingman Robins, in the illness and death of Mr. Robins.

The secretaries reported many interesting meetings. All of them, with the exception of Miss Flanders, had attended the Conference of Secretaries of the National Council held in the first week of January. The Executive Secretary had been present at the Conference of Nation-Wide Campaign Executive Secretaries held at Saint Louis, and felt that there are many ways in which the Auxiliary can help in this work, particularly by being represented on diocesan committees, by preparatory and follow-up work, and by visiting the smaller places in the diocese, and that it was an honor to realize how gladly the Field Department will use Auxiliary leaders in the educational work which

is opening out before the Nation-Wide Campaign. The Executive and Educational Secretaries had attended the annual meeting of the Federation of Women's Foreign Boards, and the former stressed especially the hope of this Federation that the different Boards will support that very attractive missionary magazine, *Everyland*.

The final report of the 1919 United Thank Offering was given, showing that with interest the offering had finally amounted to \$507,527.87, that \$423,524.16 had been spent for salaries; \$16,780.00 for pensions; \$6,291.00 for training; \$37,832.71 for travel, and \$3,100.00 for outfits; \$20,000 had been paid out for buildings, making a total of \$509,564.61. The Department of Missions had therefore paid \$2,036.74 for travel and outfits in excess of the Woman's Auxiliary United Thank Offering.

In accordance with the advice of the Executive Board at its December meeting, the Executive Secretary had asked for the appointment of Mrs. D. D. Taber, formerly of South Carolina, as a "general United Thank Offering missionary" to help in carrying out the plan resolved upon in Portland, and this appointment was made through the Department of Missions in time to be announced to the Board on Wednesday. It was voted that

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women secretaries of departments should be invited to the meetings of the Executive Board, and Miss Carpenter, appointed assistant secretary in the Social Service Department was introduced by Dean Lathrop.

Miss Boyer reported that in spite of prejudice on the subject, Bishop Bratton's book on the negroes is winning its way, and that the use of the discussion method is continually growing. She told of interesting and helpful speeches at the Missionary Conference of North America and at the Council for Home Missions, at both of which big problems were dealt with in statesmanlike ways so that "not even the most scornful of critics of the Church's missionary work could have failed to be impressed with the earnest spirit and broad outlook of the speeches and discussion."

Mrs. Wade reported the Women's Industrial Conference in Washington, to which the Woman's Auxiliary had been asked to send a representative and at which the following points were discussed: The eight-hour day; no night work for women; child-labor laws (including the new constitutional amendment which is before Congress); minimum wage; elimination of home work; improved workmen's compensation; rehabilitation of women and children in industry.

It was brought out that there are 8,500,000 workers. Also a good deal of stress was laid on the fact that we should take care of the worker in unskilled trades, that they were the women most in need of protection. Mention was made of the change in the sweated trades on account of the improved machinery, the finishing of garments being handled much more in the factories than formerly. Beaded and crocheted trimmings and hair work are now three of the principal occupations in the home. A great deal was said about the need of special protection for the pregnant women. During the discussions held with the

people on the floor, several colored women spoke, and spoke very well. There were also reports from two or three Roman Catholic societies telling of the stand they had taken on women in industry. Mrs. Wade also reported visits to missions and to the annual meetings of the Tennessee and Kentucky branches.

Reports of committees were made by the chairmen: Miss Weed for the United Thank Offering Committee suggested that literature should be sent out with all blue boxes whether it had been asked for or not, and that there should be special notices of the lantern slide lecture on the United Thank Offering written by Miss French (Octave Thanet). Mrs. Phelps reported for the Committee on Appointments under the United Thank Offering, the approval of the appointment of two candidates (see meeting of Department of Missions, page 183).

Miss Winston reported for the Committee on Publications that they had been examining the leaflets of other Boards, and were interested in the fact that many of these leaflets are sold, whereas ours are generally free. It was voted that a leaflet for intercession groups should be prepared, a new *Hand Book* issued as soon as possible, and a new edition of the *Noon-Day Meditations* given in Portland printed and sold for ten cents.

Mrs. Loaring Clark reported for the Committee on the Emery Fund, appointed at the last meeting, and the following policy governing the distribution of this Fund was adopted:

1. That the Emery Rest Room for women missionaries at headquarters be equipped from the income of this Fund.

2. That a committee be formed consisting of two members of the Executive Board of the Woman's Auxiliary and the Executive Secretaries of the Auxiliary and the Department of Missions. This committee

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to be empowered to consider all requests for aid from the income of the Emery Fund, and to act on the same.

3. That the Executive Secretaries of the Auxiliary and the Department of Missions be empowered to draw upon the fund in emergencies.

4. That the income from the Emery Fund be understood to care for such items as are not the legitimate responsibility of the Department of Missions in regard to our women missionaries.

5. The Fund shall be used for recreation, educational courses, summer school, scholarships and such other benefits as the afore-suggested committee may approve.

6. Requests for grants from the Fund may be presented either through the Woman's Auxiliary or the Department of Missions.

Mrs. Loaring Clark and Mrs. Butler were appointed as the two members from the Executive Board, who with the Executive Secretaries of the Department of Missions and the Woman's Auxiliary will constitute the Committee on this Fund.

The Committee on the Woman's Auxiliary Specials is now complete, except for representation in the foreign field, and consists of the following: Miss N. H. Winston, Chairman, 1401 S. Third Ave., Louisville, Ky.; Mrs. Samuel Thorne, Jr., Vice-Chairman, Harrison, N. Y.; Mrs. G. H. Prince, Treasurer, 965 Summit Ave., Saint Paul, Minn.; Mrs. Harold Lee Berry, Mrs. Chas. H. Boynton, Miss Sallie Deane, Mrs. James Grist Staton, Mrs. George Mason, Mrs. Frank L. Bishop, Mrs. Henry Burr, Mrs. Edgar L. Gilcreest, Mrs. R. W. B. Elliott, Miss Janet Waring, Mrs. J. Alison Scott, Miss Claudia Hunter, Mrs. P. G. Hubert.

Miss Winston, the chairman, reported on Monday and again on Wednesday, since the Advisory Committee of this committee was able to hold a meeting on Tuesday, and the Executive Secretary told of her visit to

Saint Augustine's, Raleigh, where a small group of white and colored people had discussed plans for the School for Colored Women Workers. Southern Florida has sent \$300, the first gift for this purpose. It has been decided that a house must be built at Saint Augustine's on the site of the Hunter house, as it is impossible to use the one so generously given by Dr. and Mrs. Hunter. This will, of course, increase the amount needed, but one of the very happy facts reported was that the colored people at their conference in October had determined to raise \$5,000 for the establishment of such a school, and their energetic committee (the Reverend Mr. Plaskett, Dr. Logan and Archdeacon Baskervill) has laid plans for their work. It is hoped that the school may be opened in the fall of 1924. Names for the houses in Raleigh and New York were discussed, but no decision reached. Leaflets are to be prepared, and the work of presenting these Specials will be undertaken at once. Epiphany, 1925, was set as the date for the completion of the gift.

Following the reports of the secretaries and committees, various new subjects were presented. The general outline and principles of the plan for Women Messengers were discussed. The accounts of similar work in England, and the experiences of the Preaching Mission here, as well as individual work already done, made the Board feel that this plan, resolved upon in Portland, offers many possibilities, but it felt too that there must be still further consideration and preparatory work, and deferred further discussion to the next meeting. It was voted that this meeting should be held out of town, April 26-30.

A very important part of the Agenda was that concerned with resolutions passed at the Triennial, which had not been before the Board. A number of these needed no discus-

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sion, such as those declaring that the Emery Fund should always remain open; that members of the Executive Board who are not diocesan officers should be *ex-officio* on the Executive Boards of their diocesan branches; that the Woman's Auxiliary would do all it can in the development of the Church Service League, and to encourage an organization of young people standing for the whole work of the Church; that the Woman's Auxiliary would support all movements for raising the atmosphere of moving pictures shown (Mrs. Loaring Clark told of what the Tennessee branch had done), and that special efforts should be made to further the distribution of Miss Emery's book *A Century of Endeavor*. In connection with the resolution on Proportionate Giving and Stewardship, it was urged that Mr. Kemerer's new book, *Stewardship*, should be studied and that the subject should be given a place on summer conference programs.

In connection with the resolution pledging the whole strength of the Auxiliary to the Nation-Wide Campaign, it was pointed out that much can be done by members of the Auxiliary urging the appointment of missionary treasurers in parishes, helping to see that money for missions is forwarded promptly, and by conferences with vestries.

But it was on the following resolution that most time was spent:

Resolved: That the Woman's Auxiliary pledge anew its efforts in prayer and service toward maintaining a high Christian moral standard in our homes and in society, and particularly in such practical directions as Prison Reform, Adequate Care for Disabled Veterans, Proper Laws for Women and Children, Christian Interracial and International Relations, Limitation of Armaments, and Christian Unity.

It is easy to pass such general resolutions, but less easy to know what the Auxiliary can actually do. It was

suggested that this resolution covers seven different subjects:

1. Prison Reform.
2. Adequate Care for Disabled Veterans.
3. Laws for Women and Children.
4. Christian Interracial Relations.
5. Christian International Relations.
6. Limitation of Armaments.
7. Christian Unity

and that they might be used for program meetings or study classes, and it was suggested that an outline on each subject might be prepared for such use, and that any branch especially interested in any one of these subjects might obtain special suggestions from headquarters on what they could do. The creation of the right kind of public opinion on all of them was urged as being exactly what the Auxiliary is most fitted to do. Attention was called to the separate resolution on the Disabled Veterans, passed in Portland:

Whereas: The Church encouraged men to enlist when this Nation fought in the World War for the preservation of Christian ideals; and

Whereas: Many of these men are now disabled and without adequate care; therefore,

Be It Resolved: That the Woman's Auxiliary in the Triennial Meeting assembled recommend that parish branches do all in their power to care for these men as part of their Christian Social Service.

The possibility of the Executive Secretary visiting the mission fields in the Orient was discussed, the Board feeling that it is very desirable that she should make such visits.

Between the meetings of the Board, the Commission on the Church Service League had been called to meet on January 16th. The Chairman and Executive Secretary had appointed Mrs. Phelps as the Woman's Auxiliary representative on this Commission, and Mrs. Phelps therefore reported this first meeting. (See the account under the Field Department on page 191.)

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Miss Agnes Hall, Student Secretary of the Department of Religious Education, had been invited to give the Board an account of her work, and the members found her story one of deep interest to the Auxiliary. Miss Hall stressed the help the Auxiliary can be to her in her work. She always tries to visit the parish branch of the Auxiliary in the college town she is visiting, and finds different degrees of interest shown by these branches. Miss Hall described the plan for the "Church Team Visitations" when representatives of several communions go together and get an entrance and reception which cannot

be given the representative of each communion going separately. She told of the lack of work for college women compared with that done for men by the "Student Inquirers", and told most convincingly of the fine, wholesome girls in the West, who may have little Church background, and are so worth while from the Church's standpoint.

The meeting closed with the reading of a most interesting letter from Mrs. Pancoast, telling of Christmas at Saint Mary's, Shanghai, and calling attention to the great need of a chapel for the new school.

JANUARY OFFICERS' CONFERENCE

At the request of Miss Tillotson, Miss Clarice Lambright of Western New York has written the following article on the January Officers' Conference.

ON Thursday morning, January 18th, the women of the Auxiliary who came to the Church Missions House to attend the third Officers' Conference of the season 1922-1923 met first in the Chapel, where the Rev. Arthur D. Gray, D.D., celebrated the Holy Communion at ten o'clock.

Half an hour later, when Miss Tillotson opened the conference in the Board Room, delegates responded to the roll call from Long Island, Los Angeles, Maine, Newark, New Hampshire, New Jersey, New York, Pittsburgh and Western New York.

The topic chosen for the day was *The Woman's Auxiliary and Citizenship*. While at the General Convention in Portland resolutions were passed pledging the interest and support of the Auxiliary for work with the world war veterans, the improvement of jails and institutions and the amelioration of labor conditions in general. One person representing each cause came to this conference to describe present conditions and explain

how the women of the Auxiliary might help in a forward program.

The first speaker was Miss Alice Lindley, who told of the world-war veterans and their problems. Into three classes she divided the care and help needed for the disabled soldiers. First came the hospitals, in number, facilities and finances far too inadequate to care for the ever-increasing number of men suffering from wounds, tuberculosis and mental diseases. Facts and figures plainly showed the need of government hospitals with government superintendents. Second in order, but not less important, was the rehabilitation work which has not been found to be wholly successful. Men have not been properly trained in the arts, and many, when released, have been unable to secure jobs. The third branch of the work is that of compensations. Applications for these compensations have been known to be lost and many were long delayed in being acted on. One ruling that is working great hard-

The Woman's Auxiliary

ship is that classification is made according to disability instead of earning ability. There are now held by the Federal Government appropriations for hospitals which are as yet unspent. How that money is spent should be the concern, not alone of the world-war veterans, but every Christian citizen.

Better laws for the protection of childhood supplied the theme of Mrs. Graham R. Taylor's discourse. After reviewing the history of child labor in the United States, Mrs. Taylor spoke of the four conditions which it is hoped the Federal Government will demand of all persons employing children: namely, that the child (1) shall be fourteen years old, (2) shall not work longer than eight hours a day, (3) shall not do night work, (4) shall have necessary protection in dangerous operations. Even with such safeguards as laws, this is not enough. There should be supplementary legislation enacted for the education of children, such as examinations before going to work, health protection, etc. It has been estimated that only one-third of the children who go to work do so for economic reasons. In many cases it is maladjustment at home or lack of interest and incentive in school. What is needed badly is vocational guidance and placement bureaus. Very often certain fields of labor which affect school attendance cannot be touched by Federal laws, such as agriculture and the street trades.

As proposals, laws and amendments dealing with child life and welfare come before any of the legislative bodies of the United States, it should be the duty of every person to be accurately informed, and then, by petition and vote, bring about the enforcement of the measure.

The last speaker was Dr. Hastings Hart, of the Russell Sage Foundation, who told of the prisons of this country. He particularly requested that we

think of the jails and criminals as not remote and far away but as nearby. Through lack of knowledge and interest many deplorable and unbelievable conditions exist today in our places of detention. Illustrations were cited of jails with no hospitals, places where women prisoners were under men custodians, and others where insane persons were detained. What is needed is a study of these prisons for men, women and youth, and then will follow the demand for light, fresh air, sanitation, recreation, etc. The first requirement is that we should make ourselves familiar with the existing conditions of today. The problem of the women prisoners will have to be solved largely by the women of the country. Christian womanhood should assume the leadership.

Each speaker in an able and authoritative way delivered a convincing message. The dominant note in each address was "We shall never get reform until the public demands it." As a group of Churchwomen, Christian citizens, the call comes to us to be intelligently interested in and to actively advocate and support all questions and laws that work for the best good of this country and all its people.

THE MARCH CONFERENCE

The March Conference will be held at the Church Missions House on March 15th, preceded by a celebration of the Holy Communion in the chapel at 10 o'clock.

The subject of the Conference will be *Educational Plans—1923-1924*.

NOTICE

It has been deemed advisable to close the Missionary Exchange on April 1st. We have on hand a large quantity of Mexican pottery, some Chinese slippers, prints, chains, baskets, etc. We are planning a special sale of these articles for the week of Monday, March 19th, when most of the goods will be sold at reduced prices.

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